A PLAINE AND FAMILIAR EXPO-

ſition of the Ninth and Tenth Chapters of the Prouerbs of SALOMON.

MATTHEVV 13.35.

I will open my mouth in Parables, and will vtter the things which haue been kept ſecret from the foundation of the world.

AT LONDON
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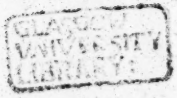

To the Right VVorſhipfull, Sir *Anthonie Cope*, Knight,

grace, mercie, and peace bee multiplied.

SIr, your louing acceptance of our former Treatiſe, together with the good entertainment which it hath found with many Chriſtian Readers, hath much encouraged vs to dedicate this alſo to your fauourable patronage. We are now more willing to make ſome worke for the Preſſe, becauſe wee haue no imployment in the Pulpit. And who knoweth, but that others (whom God hath graced with farre greater ſufficiencie) may bee ſtirred vp hereby, to publiſh ſome of their godly meditations: that as their faithfull labours were formerly like pure fountaines, which did onely refreſh their particular congregations: ſo now, by means of printing, they may be made like great and comfortable riuers, to water the whole Land.

And whereas we and our families haue plentifully taſted of your goodneſſe and mercie, wee thought it our bounden dueties to manifeſt our vnfained thankefulneſſe for the ſame; that other Patrons may bee mooued, by

your example, to ſhew the like compaſſion to their diſtreſſed Miniſters, that you haue done to vs and ours. If the ſucceſſe fall out according to our hope, wee purpoſe (by Gods aſſiſtance) to proceede further in this booke of the *Prouerbs*, in the ſame methode which is heere already begun: if otherwiſe, yet this is our comfort, that it hath beene, and is our continuall care, and hearts deſire, to keepe a good conſcience, and to recompenſe our preſent ſilence with the beſt ſeruice that we are able to performe vnto the Church. The God of all mercie and comfort, multiplie his gracious bleſſings vpon you more and more; and graunt all peace and proſperitie to all thoſe that faithfully loue and ſeeke the peace of the Church, and the proſperitie of the Goſpell.

Your Worſhips, in all Chriſtian

duties to bee commaunded,

Iohn Dod, Robert Cleauer.

To the Christian Reader.

THe wisedome of God, who best knoweth euery mans affections, doth testifie, that such as are full doe loath an hony combe: but to them that are hungry euen bitter things become sweete. Prou. 27.7. *That which is very good, yea precious, and desired of the best, is distasted of such as regard not instruction: but that which is good at all, though meane, and despised of the most, is sauoury to such as soundly seeke saluation. The perswasion whereof hath incouraged vs to bring forth our prouision, and to set before thee such food as God hath inabled vs to prepare. We rest assured of thy Christian loue towards vs, & prouidence for thine owne soule, that thou wilt be more affected with the matter of this treatise, (being, as we hope, sound, and without corruption) then offended with the manner thereof, being homely, & without elegancie. As in expounding this Scripture to our owne flocks, we respected the capacitie of our vnlearned hearers: so in publishing the same to others, we tender the profit of the simplest readers. And as for them that are iudicious, and Godly learned, we presume that their owne knowledge, & the reading of more excellent discourses, will minister wisedome, to make their vse of this slender worke: as this worke will giue them occasion to esteeme the better of more excellent discourses. We haue thought good to choose these two chapters to beginne with, though almost in the middest of the booke, that we might propose to thee a patterne of the exposition of both sorts of parables,*

aswell

aswell of such as are set downe in forme of a treatise, and continued discourse, as of those which are for the most part single sentences. If thou shalt iudge, that there may be any fruit of these trauels, wee are minded, if God will, to explicate the rest; but by parts, & at seuerall times, and not all entirely together. Now in reading of this, obserue that the reasons & vses of the points are not inferred vpon the allegations, or amplifications, immediately going before, but depend vpon the propositions which are the doctrines raised out of the seuerall verses: And into them are we compelled to enter abruptly without any precedent introduction to lead vs, least wee should either weary our selues in seeking varietie of preambles, or weary thee with innumerable tautologies and repetitions.

The God of mercie graunt thee that grace which we can but wish thee; and, by the efficacie of his spirit, worke in thine heart the vertue and power of this his holy word, which we can onely by tongue and penne declare vnto thee Amen.

Chap. 9.

THis Chapter doth containe a briefe recapitulation or ſummarie almoſt of all the former eight Chapters: containing, Firſt, the holy inſtructions of Wiſedome, in the perſon of a Princeſſe or great Lady making a banquet. Secondly, the deceiueable and entiſing flatterings of Sinfulneſſe and Folly, in the perſon of a ſmooth and guilefull harlot.

Wiſedome hath built her houſe, and heawen out her ſeauen pillers. Verſe. 1.

(*Wiſedome or Wiſedomes*) *viz.* the moſt abſolute and ſoueraigne Wiſedome, the Lord Ieſus Chriſt, who is the perfect wiſedome of his father, (*hath built her houſe*) that is the Church, which is ſo called, 1. *Tim.* 3, 15. (*and heawen out her ſeauen pillers*) that is, hath moſt firmely founded, and perpetually ſupporteth it with his owne hand: which is more powerfull for it, than many pillers and buttreſſes are to ſuſtaine a materiall building: wherby alſo is intended that the Churches ſafety is accompanied with beauty, as hauing pillars heawen out and poliſhed, and not made of rough ſtones without garniſhing.

Doct, 1. All true wisdõe is in Gods word.

Wisedome. &c. All true wisedome is contained in the holy word of God. He nameth not power, iustice, truth, or mercy, though these be also there in fulnesse, but wisedom in this case taketh the first place, and shineth out in greatest brightnesse: In regard whereof, the Apostle with a kind of insultation doth expostulate with worldly men, *Where is the wise? where is the Scribe? hath not God made the wisedome of this world foolishnesse?* that is, whatsoeuer policy or reason doth compare with the wisedome of the spirit, or is repugnant to it, or nor sanctified by it, that the Lord in word reproueth, and in deede confoundeth.

1, Corin, 1.

Reasons, 1

First, it ouermatcheth and ouerthroweth all the craft of cunning men, and the subtiltie of Sathan himselfe: for whatsoeuer plots or practises of mischiefe hee hath seemed most to preuaile in, haue alwayes turned to the ruine of his owne kingdome: and albeit he suggest new temptations, and raise vp new errors, and deuise sinnes of new fashions, yet the Scriptures are euermore readily appointed with newe arguments to repell them.

2

Secondly, it is the fountaine, from whence is deriued all sound vnderstanding, without which no man can attain to true wisedome: it sharpeneth the wit of the most silly and ignorant, and addeth to the knowledge of the most iudicious and learned.

Chap, 1,4,5.

Vse, 1.

Reproofe of them that condemne Gods holy ordinances of folly, and be asnamed of the practise and profession of them: but as for the inuentions of flesh and bloud, the sayings of men, and the painted shewes of humane wit, those they haue in high admiration.

2

Instruction to renounce and put off our owne carnal reason, and to be directed onely by the commandements and counsels of God in the Scriptures. For so himselfe requireth, *Chap.3.5.6.* saying: *Trust in the Lord with al thine heart, and leane not vnto thine owne wisedome. In all thy wayes acknowledge him, and he shall direct thy wayes.*

3

Consolation against the craftie heads of subtile foxes, which goe about to circumuent poore simple and harmeleſſe Christi-

ans:

ans: if wee can pray against their practises, as *Dauid* did, their purposes and counsels shall be turned into folly as *Achitophels* was.

Built her house, &c. It belongeth onely to Christ, both to builde and beautifie the Church. Which caused *Dauid* though he was King, and seemed to haue the whole disposing of the matter in his owne hand, yet to intreate the Lord to shew mercy to Sion, and to build vp the walles of Ierusalem: that is, to prouide for the safetie, increase, and good estate of the godly. If no man, no not *Salomon* be able by his industrie to builde an earthly family, much lesse can any erecte a Church which is Gods spirituall habitation. And to this purpose tends all that is here ascribed to wisedome, her house, her pillers, her victuals, her wine, her table, her maides: that is Christ his spirituall house, protection, feast, and messengers. For notwithstanding the ministers be men and not spirits, yet their function is spirituall, and not humane.

Doct. 2 Christ onelie is the builder & beautifier of the Church. Psal. 51, 18.

Psal. 127, 1.

First, he alone hath the disposing of the word, vouchsafing it to some and denying it to others, according to his owne will, as he testifieth in the Psalmes: *He sheweth his word vnto* Iacob, *his statutes, and his iudgemẽts vnto* Israel. *He hath not dealt so with any nation, neither haue they knowen his iudgemẽts.* Secondly, no man, nor means can be sufficient to make sufficient ministers, vnlesse he both furnish & send them forth For (saith the scripture) *How shall they preach vnlesse they be sent? Rom.* 10. 15. Thirdly, his spirit conuerteth mens soules, and begetteth thẽ to euerlasting life, and so they become stones of this building. For were not the Word made mighty and effectuall by him, Sathan would keep his hold against the preachers, and proude hearts would neuer be brought into subiection. For as the Apostle sayth: *The weapons of our warfare are not carnall, but mightie through God, to cast downe strong holds,* 2. *Cor.* 10, 4.

Reasons. 1 God giues his word where he will. Psa. 147, 19, 20

2

3

So far as we wish well to the Church, let vs by praiers to God procure the welfare therof. Wherũto the Prophet admonisheth all godly men, saying, *Pray for the peace of Ierusalem: let them prosper that loue thee.* And this was practised by *Daniel, Nehemiah* and

Vse. 1. Psal. 122, 15,

& others, notwithstãding the great accompt they were in with their Princes.

2 Reproofe of Papists and others that resist God in his worke, attempting to plucke down that which hee hath set vp: as, to hinder the increase of Christians, to stop the passage of the Gospell, and as much as in them is, to restraine the course of all Christianitie: who as they walke in the steps of their brother *Elimas*, so may they looke for the like successe with him. *Act.* 13. 10.

3 Consolation, that the case of the Church were not desperate, though it should come to passe, that men either durst not, or would not, or could not promote religion, or protect such as professe it: for Christ will not faile of his faithfulnesse, as hee is no way disappointed of his helpe. For his sufficiencie is in himselfe, and the worke belongeth to himselfe, and he will neuer desist from it, vntill it be accomplished.

Isa. 59. 16.

Doct. 3, Christians onely are in safetie. Psal. 1, 4.

Seauen pillers. The best way for good safetie is to become a faithfull Christian. Of such the Prophet speaketh, *Psal.* 125. 1. *They that trust in the Lord, shall be as mount Zion, which cannot be remooued.* Wicked men be like to chaffe or dust that hath no stabilitie, but is easily driuen by the winde into puddles and all other filthie places, without any resistance: but it is as easie to ouerturne a great mountaine, as to ouerthrow the hope and good estate of the godly.

Reasons. 1 First his tender care is continually watchfull for their safetie, as the eye and wings of the henne are alwayes ready to succour her young ones, *Psal.* 91. 4. and neerer are they to him, than the chickens to their damme; as being members of his own bodie, and the verie apple of his eye. *Zach.* 2. 8.

2 Kings. 21. 2 Secondly, his power is alwayes exercised for their preseruation: which was figured by the two brasen pillers in the Temple, the one called *Iachin*, that is, the Lord will establish, and the other *Boaz*, that is, in him is strength: both these conioyned doe make the safetie of his seruants complete. If he had power, and not applyed it for our helpe, our case were nothing the better: if he should set himselfe to vphold vs and faile of power,

we

we could not ſtand, and therefore they were aſſured by theſe ſignes both of the one and the other.

Thirdly, it concerneth him in equitie, to ſtand for his owne people, that haue caſt themſelues vpon him, and labour in his ſeruice; eſpecially hee giuing warrantize for their ſafetie. vndertaking that his *truth ſhall be his ſhield and buckler. Pſal. 91.4.* 3

Obiect. But they are wronged and ſpoyled and ſometimes alſo killed.

Anſwere. Gods prouidence doth not free vs from troubles, but preſerue vs in them: for then it is moſt ſeaſonable. Wiſedome did foreſee that there would be aſſaults: elſe why did ſhee make her caſtle ſo ſtrong? But this is the happie eſtate of Chriſtians, that though they bee perſecuted, yet they bee not forſaken: and though they bee ſlaine, yet not ouercome; becauſe the loue of God remaineth with them, and a bleſſed reward is prepared for them.

Reproofe of fearefull perſons which haue no courage for the truth, that dare not ſhewe themſelues in any good cauſe, which may procure diſpleaſure, nor exerciſe thoſe ſeruices which are neceſſary for their ſaluation. Vſe 1.

Secondly, terrour for perſecutors and ſuch as oppoſe themſelues againſt godly Chriſtians: they ſet themſelues to beate downe Gods houſe vpon his head, to heaw out the ſtones, and dig downe the walles; to plucke downe the timber from off the roofe: and they imagine that there is neither difficultie nor danger in this attempt, but that they may eaſily and with impunitie effect their purpoſe. But howſoeuer they eſteeme it a cottage that ſtandeth on rotten props, they ſhall finde it a caſtle that ſtandeth on mightie pillars: and if it ſtand, they ſhall fall. And looke how much ſafetie is to the houſe & them that be in it; ſo much perill is to the enemies and them that aſſault it: for hee is not onely a wall of defence round about his people, but a wall of fire to cõſume their enemies. *Zach. 2.5.* 2

Thirdly, conſolation: though the enemies of the Church be neuer ſo many or mightie, yet doth it ſtand ſtill impregnable and inuincible: *the gates of hell*, that is, the power of all the Diuels Mat. 16. 18. 3

Diuels ſhall not preuaile againſt it. And ſuch is the ſafety of euery particular Chriſtian, both for ſoule and body. For if one ſtone could be caſt downe, the whole building might be demoliſhed.

Verſe, 2. *Shee hath killed her victualles, mingled her wine, and prepared her table.*

Doct. 1 Mention was made before of wiſedomes houſe, and the ſtrength of it; and heere of her hoſpitalitie and houſekeeping in it; where heauenly things are repreſented by earthly, and the bountie & magnificence of the Lord, by the plentifull prouiſion of a liberall feaſt-maker. For the graces of his ſpirit, by the miniſtery of the VVord, are compared to daintie meates and delicious wines, either ſpiced, or mingled with choiſe kinds of coole waters, whereby in thoſe hot countries they were much refreſhed. Whereunto is added the circumſtance of readineſſe; that there needeth no tariance, or long waiting, but al things are in order, & commodiouſly prepared for the preſent refection of the gueſts.

Killed her victualles, &c. The beſt cheere is that which is made for the ſoule in Gods houſe: which is declared by diuers circumſtances in the parable of the great feaſt, *Mat.* 22, 2, 3. As, that it was made by a King; and therefore not common, but coſtly according to his royall ſtate and greatneſſe: and was alſo a weddingfeaſt; which is vſually great and full of ſolemnity: and made at the mariage of his owne ſonne; which conſequently would cauſe it to be much more ſumptuous and magnificent, then if it had beene for a ſeruant or kinſman, or ordinary perſon. By all which is meant the Goſpell, wherein euery faithfull man is feaſted, and made Gods ſonne, and maried to Chriſt himſelfe.

The ſoules foode is the beſt fare.

Reaſons. 1 One reaſon to proue this doctrine is, the reſemblance and agreement that is betweene the ſpirituall foode and corporall meates: it is delightfull to the ſoule as they be to the ſenſe: that reuiueth the afflicted and troubled conſcience, as they refreſh the ſpirits of a faint and feeble perſon; and addeth increaſe

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of ſtrength and ſtature to the inward man, as they do to the outward.

Another reaſon is, the differences that are betweene them, wherein this heauenly and celeſtiall banquet doth far ſurmount the earthly. Firſt this onely is perpetuall, day & night, through the whole yeare, and whole life, and at death and euermore: whereas all other are but for a fewe daies, and commonly not for many houres. Secondly, heere is no ſurfette or danger by exceſſe, though we continue eating and drinking vnceſſantly without intermiſsion; which is contrary in corporall repaſts. Thirdly, this is a durable meate, and doth miniſter an abiding nouriture, that hee that hath once digeſted it, ſhall neuer after periſh by hunger. Fourthly, this dooth not onely ſuſtaine life for a time, but giue it, and preſerue it for euer. Fiftly, whereas all other meates, and drinkes, though neuer ſo plentifull, are onely for the belly, and helpe againſt nothing but the preſent hunger and thirſt; this bringeth with it ſafetie, wealth, dignitie, and all happineſſe. Sixtly and laſtly, heere is open houſe kept continually for all commers, nations, ages, and ſtates, without any diſparagement to the greateſt, or contempt of the meaneſt: none is excluded that is willing to be admitted: none is vpbraided for comming too often, the more they frequent the houſe, the more they ſhall be made of, and the better welcome. 2

Confutation of ſuch as ſtand vpon the merit of man for ſaluation: all the grace we partake of, is beſtowed vpon vs at *Wiſdomes* royall feaſt; and that is frank and free, and from his owne goodneſſe. Great perſonages, eſpecially Princes, vſe not to take a ſhot when they haue giuen entertainement. Vſe 1.

Inſtruction, that we come to the word and Sacraments and al the holy ordinances of God, as an hungry man to a good feaſt, with a willing minde, a large deſire, a good appetite and a certaine expectation to be ſatisfied. 2 Iſa. 55. 1.

Conſolation for poore Chriſtians, that finde ſuch plenty of ſpirituall prouiſion in Gods houſe: though they feele penury of earthly things in their owne. For the fruition of the greater, doth counteruaile the want of the leſſe: and the comforta- 3

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ble refreshings of the soule, will make men more patiently to endure the distresses of the body: whereof *Dauid* had experience in his troubles. For his soule thirsting after God (notwithstanding hee was in a barren and drye wildernesse without water) was yet satisfied as with marrowe, and fatnesse. Psalm,63. 15.

Doct 2. *Mingled her wine, &c.* It is not the wit of man, but the wisedome of God that doth make the ministery of the word comfortable. This doth hee assume to himselfe in a peculiar manner, saying: *I create the fruit of the lippes to be peace.* It is a proper to him to giue peace by the preaching of the Word, as to giue being and forme to a creature; or to take away the corruption and punishment of sinne. Else what neede had *Dauid* to call vpon him to make him heare of ioy and gladnesse? If it had beene in mans power, he might haue commaunded it at his subiectes hands; and the Priests and Prophets would haue thought it a preferment to be admitted to that seruice: but he knewe it was no more possible for the best quallified of them to remooue his sorrowe without Gods blessing, then for a surgeon to cure a wounde with his white hand, without a plaister.

Isa,57,19. Gods wisdom, not mans wit, makes the word comfortable. Psal.51.8.

Reasons. 1 Firſt, ioy is a fruit of the spirit. *Gal.*5.22. Secondly to giue true comfort is to *speake to the heart, and to assure it of the pardon of all iniquitie.* Isa.40.1. True it is that men may be the instruments of both these, but the authours of neither.

2

3 Thirdly, it is seene by wonted experience, that they which haue the fineſt wits, the greateſt art, and sweeteſt tongues (not guided by the counsel of God) are lesse profitable in their Ministrie than men of meaner parts, bringing only the power of the word and spirit in their doctrine, as the fruitlesse teaching of the false Prophets declareth, *Ier.* 23,31,32. Whom *Ieremy* complaineth of and threatneth in the name of the Lord, saying: *I will come against the false Prophets, which haue sweete tongues: whom I sent not, nor commanded, and therefore they bring no profit to this people.*

Vse.1. Reproofe of such Ministers, as iudge it a base thing to content themselues with the plaine simplicitie of Scriptures, but pow-

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der their doctrine with the duſt of mens deuiſes, and authorities. Secondly, of ſuch hearers as depend vpon the perſons of the preachers, eſteeming ſo far of the ſermon, as the miniſter is graced with outward ornaments; & according to that rule, they meaſure al the doctrine that is deliuered: & ſo, many times, they think good wine to be harſh, becauſe it is brought in a pewter flagon, & vinegar very pleaſant becauſe it is brought in a ſiluer goblet.

Terrour to them that diſtaſte all kinde of ſincere teaching: the more Chriſt dealeth with it, the more they loath it, nothing is ſo offenſiue vnto them as the mixture he maketh: they more abhorre it then gall and wormewood. 2

Prepared her table. Gods fauour and grace is alwaies ready to be found when it is faithfully ſought. Our faith can neuer take him tardy in deſiring that at the preſent which he cannot giue till hereafter, or in being before hand to demand that which his ability is behinde hand to performe. The meſſengers ſay not in the Goſpell, Be there at ſuch a time, and in the meane while, things ſhall be prepared, or go with me now, and dinner will be ready anone; but come, for all things are now ready. Luke, 14, 17 Doct, 3 They that faithfully ſeeke Gods fauour, do ſurely find it

The firſt cauſe is in reſpect of God himſelfe, whoſe prouident care hath foreſeene what things would be expedient, and his power ſo ſufficient to ſupply all wants, that there cannot be the leaſt defect for any one moment. Secondly, in reſpect of his Church & childrē, whoſe ſtate doth as much require continuall grace, as the light of a lampe hath need of oile to maintaine it. Reaſons. 1 2

Confutation of their impious error, that thinke the word & ſacraments containe onely empty ſhews of happineſſe long to come in another world, and nothing preſent, but dry and withered promiſes. What is this, but to charge God to be a deceiuer, and being voide of all mercy and fidelity, to ſtarue his people? We would deem him a miſerable maiſter, or houſeholder, that hauing corne and ſtore of prouiſion in preſent, ſhould yet keep his family faſting, and feede them only with a bare hope of harueſt to come. The Scripture teacheth it not to be agreeable to mercy to put off our needy neighbour till to morrow, when we haue wherewith to relieue him to day: and certaine it is, that Vſe 1. Chap. 3, 28.

the Lord doth not require more iuſtice and compaſsion of his creatures, then himſelfe will ſhewe his owne children. But thoſe men finde the caſe to be ſo: they ſpeake by experience, they neuer got any good by comming to ſuch exerciſes. It is like to be true: but why? they came not as friends, but as ſpies, and ſpies will be eſpied out, and turned away emptie. The cõforts of the word and ſpirit be prepared for them that loue God. 1. *Cor.* 2.9.

2 Inſtruction, that if we at any time faile of good ſucceſſe in the ſeruices of God, that we impute it to our ſelues, and not lay the blame vpon his ordinances: they were not barren of vertue & power, but we were wanting in faith or repentance, or in performance of ſome ſuch duties, whereby wee ſhould haue beene better prepared.

3 Conſolation, that if we feele want of any grace, or of power againſt any ſinne, it is neuer out of ſeaſon to ſeeke ſupply, wee ſhall be ſure to preuaile whenſoeuer we faithfully labour for it, and that as God hath grace alwaies ready for vs in this life, ſo is his glory and bleſſedneſſe from euerlaſting prepared for vs in the life to come. And to the poſſeſsion thereof our Sauiour wil ſolemnly cal vs at the laſt day ſaying, *Come ye bleſſed of my Father: inherit ye the Kingdome prepared for you from the foundations of the World.*

Mat. 25. 34

Verſe, 3. *Shee hath ſent forth her Maides, and cryeth vpon the higheſt places of the City.*

In the former words was ſhewed what preparation wiſedome made for her feaſt at home, and in theſe what courſe ſhee taketh to inuite the gueſts abroad. Her maides are ſent forth as meſſengers into the ſtreetes, and gates and market place, which comõnly are frequented with greateſt multitude & concourſe of people, to call as many as they can meete with: not that maides or matrons or any women are allowed to be miniſters: but he proſecuteth the allegory, euery part of it correſpondent & ſutable to other. As Chriſt himſelf, vnderſtood by wiſdome, is compared to a Lady: ſo his Prophets Apoſtles, Paſtors, and teachers

teachers, are resembled to maides, which in regard of sex are most meete to waite vpon women.

God in his wisdome hath appointed that they that will come to saluation, must be brought to it by the ministry of his messengers. So the Apostle teacheth, that *all things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen to vs* (sayth hee) *the ministry of reconciliation:* the father of his owne goodnes hath vouchsafed to be at one with vs: he hath appointed his sonne to make the peace, and his Word to declare the performance of it by the Sonne, and his Ministers to publish it by warrant of his Word. Doct. 1 The ministry of the Word the meanes of saluation by Gods ordinãce. 2. Cor. 5, 18

First Christ hath substituted them to be his deputies, and still doth speake to his people by them. Saint *Paul* doth boldely professe for the iustifying of his ministry, assuring the Corinthians that God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them, and hath committed to vs, sayth hee, the word of reconciliation. Now then are wee Embassadors for Christ: as though God did beseech you through vs, we pray you in Christ his steade, that ye be reconciled to God. Reasons. 1 2 Cor. 5, 19, 20.

Secondly, our necessity is such as doth require the helpe of their ministrie: for we haue no inclination of our selues to come to this feast vnlesse wee be sent for: many are ready to presse to corporall banquets, where they haue neither calling nor countenance, but be many times repelled that they cannot get in, or extruded and turned out at the doores before they be satisfied: but to this commeth none without bidding, nor vsually without much vrging. 2

Thirdly, the Lord doth so highly esteeme of their seruice, and so far obserue them that reiect their counsels and holy instructions, that they that will not be directed to euerlasting life by them, shall neuer attaine vnto it without them. 3

For they that were inuited to the feast, and refused to come when the messengers called them, were threatened by the Lord himselfe, *that they should neuer taste of his supper.* *Luke*, 14, 24.

Iustruction to be teachable and tractable to their perswasions, so farre as they bring their message from their master, and

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2 Reproofe of ſuch as account them vnneceſſary and vnprofitable, and thruſt vpon the people as a trouble, burthen, and charge vnto them: who many times both deſpiſe their doctrine, and perſecute their perſons, *Mat.* 22, 6.

3 Conſolation for ſuch as haue them in ſingular loue for their worke ſake, dealing kindly with the miniſters and taking the benefit of their miniſtry: the kindneſſe they ſhew is accepted, as done to Chriſt, and the promiſes they receiue be as ſolide and ſure, as if they were deliuered by Chriſt.

Doct. 2. Chriſt would haue the Goſpel openly taught, that all might be inſtructed. Rom. 1, 13, 14

Chriſt Ieſus hath appointed the preaching of the Goſpell to be moſt publike, that all might be inſtructed by it. This moued the Apoſtle to be ſo induſtrious in his function, and deſirous euery where to preach, both to the Iewes & Gentiles. It was his bounden dutie ſo to do: he did owe them that ſeruice: the Lord bequeathed vnto them the miniſtry of ſaluation, and made him an executor of his will, and therfore he was in their debt, vntill he had diſcharged it.

Reaſons, 1. Firſt, all the doctrine of God is perfectly true, and will holde out at the triall: the more it commeth into the light to be looked vpon, the more it will be iuſtified, to the glorie of the Author, the clearing of the miniſters and ſaluation of the faithfull hearers.

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4 Fourthly it is for the rebuke of ſinfull men. *Crye aloude* ſayth the Lord to the Prophet, *Spare not: lift vp thy voice like a trumpet, and ſhewe my people their tranſgreſſion, and to the houſe of Iacob their ſinnes.* So likewiſe it is for the comfort of godly men. For whoſe

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Reproofe of Iesuites, Seminaries, and Brownists, which delight to creepe into corners. Secondly, of ignorant and insufficient ministers which neuer dwelt in wisedomes family, nor receiued any message from her, and therefore are vtterly vnable to declare her minde. Vse. 1.

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Heere is a description of the guests that be meet for this feast, which in shew seem most vnmeet, as being most vnlike the mistresse of the feast: & these are simple persons, destitute of spiritual vnderstanding, yet so as they feele the want of knowledge, and the waight of their ignorance, & leane no longer on worldly wisedome.

Who so. Ignorance is not a cause that should stay men from hearing the word of God, but rather incite them to it. Doct. The more ignorant we are, the more need we haue of instruction.

First, their necessitie doth require it: for who hath more need of eie-salue, then they whose eyes are sore? And who haue more neede of guides, then they who haue lost their sight and are become blinde? And especially when the way is difficult and full of danger.

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The good effect whereof he sheweth in this, *that if there com in one that beleueth not, or is vnlearned, he is rebuked, and iudge And so the thoughts of his heart are made manifest, and so he fall downe on his face, and worship God; and say plainely that God in you indeede.* 1. Cor. 14. 19. 24.

2 Reproofe of such as affect obscuritie, that the vulgar so should not vnderstand thē, taking it to be for the glory of th learning to mount aboue the capacity of their hearers.

3 Consolation for poore vnlearned men when they come the Church of God: let them not be discouraged if their app tite serue them. They are bidden guests, and Christ hath p pared meate for them, & it doth his heart good to see them e it. That is, he is well pleased, and doth reioyce that God do bestow his graces vpon them. For so the Euangelist witnesse that *Iesus reioyced in the spirit, and sayde, I confesse vnto thee Fath Lord of Heauen and earth, that thou hast hid these things from wise and learned, and hast reuealed them to babes: euen so O Fath because it so pleased thee.* Luke, 10. 21.

4 Fourthly, for the confutation, first, of the popish seru in a strange language, wherein the simple people be so far fro receauing any comfort by the matter that is vttered, as th they vnderstand not the very words that are spoken, and th fore God neuer ordained it for the vse of his Church. Whe vpon also followeth, that those priests be none of Wisedom attendants, beeing neither fit to be messengers abroade to c the guestes, not to be officers at home to giue them entertain ment. Secondly, of such as make ignorance their apologie persistance in ignorance. It is, say they, for schollers, and m of iudgement to hee are sermons, and not for the vnlearne Here is that excuse taken away, and so hath this text hithe met with many other shifts and euasions which men haue de sed to exempt their necks from Christ his yoke. First say the this preaching and other exercises of religion be fooliish and di diculous: but *Wisedome* is the author thereof. Secondly, th be dangerous to deale with: But *she hath hewen out seuen pille* Thirdly, they be tedious, and vnpleasant: but shee ha made a banquet. Fourthly wee can learne as much by re

ding good bookes, as the beſt Preacher can teach vs: *but ſhee hath ſent forth her maides*. Fiftly, ſermons are hard to come by, where ſhould we haue them? *She cryeth vpon the hye places*. Sixtly, we are ſimple men and want vnderſtanding: but ſhe ſayth: *Who ſo is ſimple let him come hither, and he that is deſtitute of vnderſtanding, &c.*

Come and eate, and drinke of the wine that I haue mixed. Verſe. 5

The exhortation which wiſedome vttered by her maides s againe repeated, to expreſſe the ſerious deſire and true meaing of the meſſengers, and miſtris in calling of the gueſts, and o let them know alſo, that as they are bidden by way of inuitaon, ſo they are commanded by way of ſummons, and therfore addreſſe themſelues therunto with all expedition. And beauſe it is not their preſence onely that is required, but a profible vſe-making of the vndeſerued fauour that is ſhewed vnto em, therfore they are before hand informed to what end they e ſent for; to eate and drinke of the delicates prepared: which to receiue the merits and graces of Chriſt, with the promiſes God, and to make them their owne by faith, and particular plication.

It concerneth vs duely to imbrace the mercies of God when e dooth offer them vnto vs. It is his good pleaſure that wee ould enioy them: otherwiſe they ſhould neuer haue beene rouided. So by the Prophet he proclaimeth *Iſa. 55. 1. Ho euone that thirſteth, come ye to the waters: and ye that haue no ſilner, me, buye, and eate: &c.* There is no victualler ſo deſirous of eſtes for his owne gaine, as Chriſt is of our companie for our luation, he would haue vtterance of his heauenly food that it and not vpon his hand, and therefore calleth vpon all that ele themſelues in want, to come take their part with him. And cauſe they be needy and vnable to diſcharge the reckoning, e is content to be paide with a good ſtomacke to fall to, hee ould haue them worke it out at eating and drinking, that is he th beſtowe it vpon them of his owne free fauour without all ſert of their part.

Doct. When God offers inſtruction, wee ought to receiue it

First:

Reasons, 1 First, God neuer offereth any thing vnto vs, which is n
2 meete and expedient for vs. Secondly, it is a grieuous ingr
titude, to reiect the kindnesse of God. *Luke* 14. Which the pr
phet doth aggrauate against vnfaithfull *Ahaz* who refused h
comfortable message. *Heare now faith he, O house of* Dauid: *I*
a small thing for you to grieue men, that ye wil also grieue my God? Il
3 7.13. Thirdly, not to receiue the gifts which the Lord do
proffer vnto vs, is to despise them. As is expressely shewed
the first Chapter. v. 24. 25. *I haue called, and ye refused; I ha*
stretched out mine hand, and none would regard: But ye haue des
sed all my counsell, and would none of my correction. For so he thre
neth, that though *they call vpon him, hee will not answere: thou*
they seeke him earely, they shall not finde him. Pro. 1. 28. Fourth
4 benefits not accepted, draw iudgements after them that cann
be auoyded. *Chap.* 1, 27.

Vse, 1. Admonition to make vse of the ministerie of the word, r
sparing this holy meate, before the table be taken vp: for ho
soeuer for corporall food, though wee loose the opportun
at one time, we may finde it at another: though at one place
eate nothing, yet at another wee may haue plentie: thou
no man would feast vs abroade, wee may prouide for our sel
at home: yet the case standeth not so concerning this s
rituall meate; neither our selues, nor any other beside Chr
can any where, at any time sustaine our soules: and being
fedde by him wee perish for euer, as CHRIST saye
Iohn 6, 53.

3 Reproofe of Recusants and Browniſts, that will not repa
with the congregation of Gods people to the place whit
Christ calleth them. Secondly, ot such as being present are
without all fruite of Gods ordinances; they neither eate, r
drinke of the spirituall graces, but onely see the dressing
the meate, and the dishes set before others.

Consolation to them whose hearts do feele the comfort
3 these graces, they be their owne by a principall propertie;
man hath a peculiar right in his foode, whereof no man is p
taker with him, but is made his owne by the surest possessio
being turned into nouriture; & made not onely his, but a p

of him; and Christ is made more certainely, and properly, and constantly ours, then the food that is conuerted into our owne substance: for it will abate againe and be consumed, but he remaineth our owne for euer.

Forsake the foolish, and liue ye, and walke in the way of Wisedome. Verse. 6

Now she giueth rules of direction to them that were called, the better to fit them for her family: as first for their companie, that since they are to haue societie with the Saints in the church, they are to separate themselues from the sinners of the World. Whereunto shee perswadeth them by the good effect ensuing, that the gaine of euerlasting life will counteruaile and ouerpoise the losse of all worldly and fleshly friends.

The other is for conuersation, that for as much as they are to dwell with wisedome (for all the guests are domesticall & of the household) that therefore all their waies and behauiour be holy and agreeable to wisedome.

When we begin to cleaue to God and good men, wee must forthwith break off all league with wicked men. It was one of the first points of counsell that *Peter* gaue to the three thousand whom hee then presently conuerted, *and that which with many words he did exhort them vnto, that they would saue themselues from that froward generation*. If they would haue God to saue them from damnation, they must saue thēselues from the fellowship of damnable men. *Act.* 2. 40. Doct. If we will be good men, we must forsake ill companie.

First, in regarde of the case wherin they stand, as appeareth by the consequence of this text, that such as be at vnion with dead men, be in state of death, and therefore saith he, *leaue them, and liue*. Secondly, in respect of behauiour, as the coherence importeth: *Forsake the foolish, and so walke in the way of wisedome*; for sooner they cannot, being corrupted with examples, companie, counsels, and all pestilent and contagious courses: and therfore saith the Prophet; *Away from me ye wicked, for I will keepe the commandements of my God*. Reasons. 1 2 Psal. 119. 115.

Thirdly, it bringeth them that vse such haunts, into suspi-

cion with Christians, whereby they be depriued of that communion, which they might haue with them.

Vse. 1. A defence of them that shew their obedience therein, ceasing to associate thēselues with vngodly companions. It is not their singularity, and purity, that they woulde seeme better then other men: it is not their proude spirits disdaining their neighbours, and thinking that no company is good enough for them: It is not because they are new fangled, and so forsake their olde friends, and cast off all good fellowship: but it is the commandement of God that doth require it, and their dutie to performe it.

2 Instruction to such as desire good men to be sociable with thē, let them be also good men, that their societie may be good and warrantable, for so Christians may safely and will cheerefully adioyne themselues vnto them. Otherwise there neither is, nor
2. Cor. 6. 16. must be, nor can be any good agreement betweene light and darkenesse, righteousnesse and vnrighteousnes, God in the one, and Beliall in the other.

3 Reproofe of them that can indifferently brooke all companies, and conuerse with all manner of persons: If they be ruffians, blasphemers, and drunkeards, they can play the good fellowes with them: If they be Christians and such as feare God, they can discourse of points of religion, they can giue testimony of godly preachers, they can relate what excellent sermons they haue beene at. Certaine it is, that they doe but counterfaite on the one side. Then is their behauiour naturall when they conuerse with the worst; and meerely artificiall, when they come among the best.

The other two clauses of this verse are reserued to be handled in fit place.

Verse 7. *He that rebuketh a scorner, purchaseth to himselfe shame: he that rebuketh the wicked getteth himselfe a blot.*

Hitherto hath beene shewed how the message of saluation was sent by Christ, and brought by his Ministers: now heere is declared howe it is receiued of the people. And first, hee brin-

bringeth in such as be vncapable of it, namely, desperate wicked men, being altogether incurable, whom the scripture teareth skorners. And these will attempt to blemish & shame all those that shall admonish them: As charging them sometimes with arrogancie, malice, indiscretion & hypocrisie: sometimes with schisme, sedition, couetousnesse & other misdemeanours: and if these imputations can take no hold on them, as grounded on no probability, then they fall vpon their meane estate, and parentage, and education: for so they dealt with the Lord Iesus Christ himselfe, *Mat.* 13.35. *Is not this the Carpenters Sonne? is not his Mother called* Mary?

Doct. The best men most defamed.

The most faithfull Ministers be commonly exposed to greatest reproches. If they begin to disgrace sin iustly, sinfull men will not spare to depraue them vniustly. And for this purpose whatsoeuer commeth to hand will serue their turne: If they can proue no euill by them, it is inough to traduce them for too much goodnesse. So was *Iohn* accused to be a diuelliish wretch, for being, as they made it, too precise and pure in mortification: and Christ on the other side condemned of intemperancie, for inioying a more free libertie in the holy vse of the creatures. Mat, 11, 18, 19.

Reasons, 1.

First, hereby they vse a policy to shift for themselues, striuing to fence their hearts from feare, and their names from infamy. For if they could perswade their owne soules, that these sharpe censurers were as bad as other men, they thinke it would ward off the stroake of their rebukes: if they could make others belieue that all their accusatiõs were but calumniatiõs, it would free them from ignominie and discredit.

2

Secondly, they seeke to reuenge themselues in this, by drawing their admonitors into contempt and danger. They purposely take the way not onely to quench the loue and good liking which the people bare to them, but to kindle the displeasure of the magistrate against them. As is to be seene in the practise of *Amaziah* complaining to king *Ieroboam* of the Prophet: Amos *hath conspired against thee in the midst of the house of Israel: the land is not able to beare all his wordes.* And so *Isaias*, censuring this cruelty, sayeth *that they made a man to sinne in* Amos, 7, 10

word .i. by wresting and peruerting mens words, they made that to be sinne, which was well and iustly spoken, *and took him in a snare, which reproued them in the gate, and made the iust to fall without cause.* Isa, 29.21.

Vse, 1. Instruction not to deale like skorners, in seeking to blemish them that would wipe out our blemishes. If they haue faults to be reproued, let vs shew our loue at some other time, & not our spleene at this time : it is no good way of clearing, to pleade guiltlesse hy recrimination.

2 Secondly, that Ministers and such as are to admonish, be not shielded only with patience, but with innocency, & vpright behauiour. For if wicked men be growen to that impudency, as to giue assaulte to the names of harmelesse persons, (their obtrectations recoiling vpon themselues, to their owne shame) how would they insulte ouer vs, if they had iust aduantage against vs?

3 Thirdly, not to be credulous to the clamorous reports of vngodly men, which raise vp rumours against Christians. You shall finde the greatest offenders, to be the most grieuous accusers : they would couer their faultes by bearing the world in hand that such as vse to finde faulte with them, be most faultie.

Verse, 8. *Rebuke not a scorner, least he hate thee : &c.*

In the former verse was shewed how scorners vse to deale with them that rebuke them : and here the holy ghost teacheth how we must deale with scorners : Namely, sithens wee shall needelesslely stirre vp hatred against our selues, and performe no good to them, that therefore we desist from them, and let them alone. Wherein notwithstanding good discretion is to be vsed, that none which may be corrigible be reiected for a sconer, but such as vpon sufficient triall haue declared themselues by a continued obstinacie to be so. And in this case also though priuate reproofes are to be spared, yet must they publikely be pursued by the ministrie, and censured by the Church, and punished by the Magistrate.

The

The benefit of Christian counsell is not to be offered to an obstinate sinner. So dooth the holy Ghost teach in another place of this booke. *Chap.* 23. 9. *Speake not in the eares of a foole: for he will despise the wisedome of thy words.* He would not haue the gracious speaches of godly Christians to be powred into his eares which is well knowen not to suffer thē to sink into his hart to worke grace there; but setteth heart, and lippes and life contemptuously to despise them.

Doct. Obstinate persons are vnworthie a reproofe.

First, it is a certaine losse of labour to deale with them, and to as good purpose to lay a plaister to a dead mans wound, as to endeuour to heale them.

Reasons, 1

Secondly, it is a losse of those precious admonitions: the holy things of God are throwen, to dogs: and the pearles and ornaments of Christians are cast to vnteachable swine that will trample them vnder feete. *Mat.* 7. 6.

2

Thirdly, it cannot be without perill to our selues, which God doth not call vs vnto: for their hatred is like to worke disgrace, or violence, or other hurts which their distempered affections doe threaten. So Christ sayth that hogs will all to rent them that so offer to feede them.

3

Instruction to be very circumspect what persons we deale with, that there be some hope of successe. If after walking and standing in wicked waies, they sit at rest in the scorners chaire, let vs leaue them there and disquiet them no further. For if we molest them, they will trouble vs, & going beyond our bounds against the rule of Christ, where is our warrant of safety against their malice; or of patience, wisedome, and moderation to containe our selues?

Vse.

But rebuke a wise man, and he will loue thee. Verse. 8.
Giue admonition to the wise, and he will be the wiser: teach a righteous man, and he will increase in learning. Verse. 9.

Now hee commeth on the contrary side to commend the competent hearers of Wisedome, vpon whome good lessons are well bestowed. And they are described, first by their willing receiuing of instruction, that they loue them the

better that ſhall deale plainely with them: Secondly, by the good vſe they make of it, increaſing both in knowledge and practiſe of vnderſtanding, and therefore are called wiſe and righteous.

Doct. 1. The beſt may mend.

Rebuke. Men of beſt knowledge and pietie muſt ſometimes be admoniſhed of their faultes. So was *Dauid*, ſo was *Iehoſaphat*, *Ezekias*, *Peter*, and many other. Rich garments require bruſhing, and fine linnen hath neede of waſhing, and the moſt pleaſant and delightfull gardens muſt oftentimes be weeded.

Reaſons. 1 Firſt, originall corruption doth cleaue vnto their nature and infecte their hearts, and many times defileth their behauiour, and though they make it languiſh through wounds that they giue it: yet it will neuer be ſtarke dead ſo long as they be aliue.

2 Secondly, God hath ordained it as a medicine for humilitie againſt pride, That they ſhall ſtand in need of the helpe of their brethren, and ſometimes alſo come vnder their cenſures.

3 Thirdly, it is a bond whereby one Chriſtian is knit to an other, when the one doth declare loue by giuing of faithfull counſell, and the other by thankefull receiuing of it.

Vſe. 1. Inſtruction, Firſt, that the good gifts of Gods children cauſe vs not to denie this duetie to them, when their wants and our opportunitie call for it. Secondly, to conceiue louingly of them that ſhewe vs this kindneſſe: they doe good to our ſoules, and befriend vs in our names, by couering our ſinnes from others and ſhewing them to our ſelues, which elſe might breake out to our infamie. *Iac.* 5.20. And by this meanes God ſhall be ſerued, and his Scripture obayed on both ſides: whiles the one part dooth brotherly admoniſh according to the precept that heere is giuen, and the other part doth kindely accept it according to the reaſon annexed.

2 Confutation of them that too far iuſtifie the waies of good men, approuing their errours in opinion, their ſlips in ſpeeches, their ſlidings in actions, and all elſe to be well and warrantable, and imitable, if the men be wiſe and godly. Nothing of them is to be miſliked, that hath an example of any good men practiſing

ſing the like: but they conſider not, that ſome things may grow on the ſlips that ſpring from the roote; and not all, on the ſience that is ingrafted.

It is a note of man that is truely religious, To increaſe in grace and vnderſtanding. It appeareth that they liue by their meate, and haue good digeſtion of it, when they growe in ſtature, ſtrength, and ſtomacke. So was it ſayde in the firſt Chapter: Verſe 5. *A wiſe man ſhall heare and increaſe in learning.* The bare hearing doth not neceſſarily argue a wiſe man. For fooles do often bring their eares to the word: but to heare, and learne, and to learne with increaſe, that dooth teſtifie an holy wiſedome.

Doct. 2 Hee is truely gracious, that growes in grace.

Gods bleſsing dooth accompanie ſuch as haue ſinceritie in them, to ad to their ſtock: and from ſuch as haue no more but a ſhew, hee taketh away that alſo, that they may appeare to be diſſemblers. *Luke.* 8. 18. Reaſons. 1

Secondly, ſound vnderſtanding doth diſcouer the defect of vnderſtanding: what great neede they haue, what little ſtore they haue, and the doore of Gods ſtorehouſe & treaſure opened to them for their full ſupply. 2

Thirdly, they know the wants of theſe heauenly iewels, that their price is ineſtimable, and therefore they grow inſatiable in their deſires, and though they get much, yet ſtill they labour for more, and be as greedie and hauing, as though they had nothing at all. 3

Fourthly, the former taſting & feeding on this celeſtiall food hath brought them to a perpetuall longing after it: the more they receiue, the more hungrie they are: the exerciſe of eating hath ſo ſharpened their appetite, as they deſire continually to eate. 4

Inſtruction to approoue our wiſedome and righteouſnes in proceeding to be more wiſe and righteous: and ſo ſhall wee beſt pleaſe God himſelfe. As Saint *Paul* perſwadeth vs in one place: *Wee beſeech you brethren, and exhort you in the Lord Ieſus, that yee increaſe more, and more, as yee haue receiued of vs, howe yee ought to walke, and to pleaſe God.* 1. Thеſſ. 4. 1. Vſe. 1.

So ſhall wee bee inriched with more full holineſſe.

For

1 Cor, 7, 1. For thereunto he also encourageth vs in another place: *Seeing we haue these promises dearely beloued, let vs cleanse our selues from all filthinesse of the flesh and spirit, and grow vp vnto full holinesse in the feare of God.* So shall wee bee established more firmely, and kept from all apostasie and backesliding. As Saint *Peter* teacheth. 2. *Pet.* 3. 17. 18. *Beware least ye be plucked away with the error of the wicked, and fall from your owne stedfastnesse. But growe in grace, and in the knowledge of our Lord Iesus Christ.*

2 Reproofe of *Non-proficients* which are taught much and learne little, and practise nothing at all. Secondly, of full persons which thinke they haue attained to a sufficiency: they haue plyed it hitherto, and now they may giue ouer their labours, they haue gotten inough, and nowe what neede they seeke any more? But let them heare what the spirit of God testifieth of their case to the conceited Laodicians, when they Apoc, 3, 17. sayd they were rich and increased with goods, and wanted nothing, then they were wretched, and miserable, and poore, and had nothing. Hee that hath as much grace as euer hee did desire, did neuer truely desire to haue any. And hee that doth purpose neuer to be better, will presently grow to be worse, & last of all proue to be starke naught.

3 Consolation for such as bee of the mending hand, though they haue defects and imperfections, and bee drawne aside sometimes with lusts, and corruptions: yet if they still get ground of these enemies, and some addition come daily to their vnderstanding and desires, by euerie Sermon and other good exercise, let them beleeue the testimony of the holy Ghost, that be in the number of the wise and righteous.

Verse, 10. *The beginning of Wisedome is the feare of the Lord, and the knowledge of holy men is vnderstanding.*

Hauing so much commended Wisedome and so earnestly perswaded men vnto it, he sheweth now wherein it doth consist, that men might not be deceiued by the counterfait colour of it, describing it,

First, by the matter, that is, true pietie and religion, called con

commonly in the word the feare of God, becauſe it is an eſſentiall part thereof: and this is not a caſe contingent, as though wiſdome and pietie might ſometimes concurre in one perſon and ſometimes be diſſeuered: but neceſſary and perpetuall, the one being alwaies the beginning of the other.

Secondly, by the manner, that is, not the knowledge of naturall things that is in Philoſophers: nor the knowledge of ciuil affaires that is in Politicians: nor the hiſtoricall and artificiall knowledge of points of religion that is in hypocrites: but the myſticall knowledge of the myſteries of ſaluatiõ, which the ſpirit of God dooth reueale to the hearts of Chriſtians. Whereof the Holy Ghoſt ſpeaketh at large in the Epiſtle to the *Corinthians*, Chap. 2. 9. 10. 11. *The things which eye hath not ſeene, neither eare hath heard: neither came into mans heart, are, which God hath prepared for them that loue him. But God hath reueiled them vnto vs by his ſpirit.*

No man can be truly wiſe before he be vnfainedly religious. Doct. 1. Religious men onely are wiſe. *Salomon* had experience both of heauenly wiſedome and humane wiſedome, of the ſhew of the one, and ſoundneſſe of the other, and thus doth he declare his iudgement: *Let vs feare God and keepe his Commandements, for this is the holeman.* Nothing but this can make a man to be a man, without which hee is in worſe ſtate then a beaſt: his glory and excellency conſiſteth in it, and all his profit and comfort proceedeth from it. Eccleſ. 12. 13

Firſt, God himſelfe doth vſually in his Word call all vnregenerate men fooles, eſpecially euery where in this booke; expreſſely, and by conſequent in *Deut.* 32. 28. 29. *They are a nation voide of counſell, neither is there any vnderſtanding in them. O that they were wiſe, then they would vnderſtand this: they would conſider their later end.* Now he ſeeth all things as they be, and not as they ſeeme to be: and foreſeeth all euents that ſhall fall out hereafter, and therfore his teſtimonie is to be receiued. Reaſons. 1

Secondly, wiſedome is a ſtreame that floweth onely from the Word, and that to them that make conſcience and not a bare profeſſion of it. So hee ſpeaketh by the Prophet concerning hypocrites: *Loe they haue reiected the word of the Lord, and what wiſedome is there in them?* Ier. 8 9. 2

5 Many infallible fruites of the ſpirit be incloſed in it and iſſue from it, and are euermore in companie with it, as puritie, gentleneſſe, readineſſe to be intreated, mercy and fulneſſe of good fruites, ſinceritie, &c. *Iam.*3.17.

4 The miſerable condicion of all irreligious people, whereas euerie one is happy that is wiſe.

Vſe. 1. Inſtruction, that if we would haue the eſtimation, comfort, direction, ſucceſſe, or any benefite of wiſedome, let vs not labour for a politicke head, but a holy and ſanctified hart: not ſo much for learning and abilitie to diſcourſe & diſpute of points of religion, as for faith to beleeue, and a good conſcience to performe obedience. Deut.4,5,6. *I haue taught you*, ſaith Moyſes, *ordinances, and lawes, as the Lord my God commanded me, that ye ſhould do euen ſo within the Land whither ye goe to poſſeſſe it. Keepe them therefore, and doe them: for that is your wiſedom and vnderſtanding in the ſight of the people.*

2 Confutation of them that eſteeme all to be wiſe that goe beyond others in wit: and them eſpecially that compaſſe great liuings and wealth. Was not *Achitophell* more wittie then any? and did hee not yet play the foole more then all? hath not Sathan more ſubtilty and cunning then all the men in the world? and yet the moſt fooliſh creature to worke his owne woe that euer God made in the world. The Scripture calleth him a principalitie and a power and ſpeaketh of his craft, but no where giueth him the teſtimonie of wiſedome. And to them that know how to feather their neaſts and increaſe their ſtate, the rich man in the goſpell may be a preſident: he could get, and ſaue, and keepe, and thriue as long as hee liued, and yet God called him *foole* when he died: Luk,12,20,21 *and ſo (*ſaith he*) is euerie one that gathereth riches to himſelfe, and is not rich in God.*

3 Conſolation againſt the reproches, that are caſt vpon men when they ſet themſelues to feare the Lord: now (ſaith the world) they begin to be fooles, hitherto they haue liued in good account, eſteemed for ſenſible wiſe men, and henceforth they will be nothing ſet by: now (ſaith the Lord) they begin to be wiſe: hitherto they could haue no approbation frō God or good men, but now they take the way for good vnderſtanding.

And

And the knowledge. Sound and ſanctified knowledge is the mother of all Chriſtian deuotion: where that faileth, there can be no ſincere pietie: ſo ſaith God himſelfe in the firſt Chapter, *ver. 29, They hated knowledge, and did not chooſe the feare of the Lord.* Which *Iob* reproues in the wicked worldlings of his time: *They ſay to God, depart from vs, we deſire not the knowledge of thy wayes: who is the Almightie, that we ſhould ſerue him? and what profit ſhall wee haue if wee ſhould pray to him?* wherein they declare that they hate his preſence, and reiect the knowledge of his will, and caſt off all care of his worſhip, and ſo there is an irreligious heart, an ignorant minde, and an impious behauiour.

Doct. 2 No true deuotion without true knowledge

Iob. 21. 14, 15

Firſt, faith doth neuer goe without it: for faith is a perſwaſion, and that perſwaſion is an high degree of knowledge, the heart being firmely aſſured of the truth of that which Gods promiſe did giue them to vnderſtand.

Reaſons, 1.

Secondly, the vnderſtanding is the eye of the ſoule to giue direction, and the fountaine from whence all good affections doe ſpring.

2

Thirdly, there can bee no exerciſe of godlineſſe (which is the very breath of all religion) where the commandement & promiſe of God is not apprehended.

3

Fourthly, the Diuell hath the dominion of them that liue altogether in blindneſſe: for hee is the Prince of darkeneſſe: he taketh, and holdeth, and leadeth them according to his wil: and he will neuer be willing that either God ſhould be ſerued, or any man ſhould be ſaued.

4

Eph. 6. 12.

2. Tim. 2. 25

Inſtruction to vſe all induſtry and diligence to get knowledge: eſpecially that which hath the ſtampe of grace vpon it, and is proper to the people of God. Send to heauen for it by prayer to the Lord: ſearch in the word for it with all good indeuours: by hearing and reading, by meditation and conference, by obſeruation and experience, and all other good exerciſes.

Vſe. 1.

Confutation of ſuch as be altogether careleſſe of vnderſtanding, that haue paſt a ſtate of their ſoules to ignorance for tearme of life: they would be reputed religious and godly, and yet want both metal and making of all religion and godlineſſe:

2

but they, though they be without knowledge, haue (as they say) a good minde. But why sayth the scripture? *without knowledge the minde is not good. Prou.* 19.2. Yet they hope in another world to speede as well as the best: and yet the Apostle teacheth that *Christ shall come in flaming fire, rendring vengeance to them that doe not knowe God:* do they speede so well that be condemned? 2. *Thes.* 1. 8.

Secondly, of them that haue gotten some knowledge, but are voyde of all sinceritie and obedience: it is not a vertue for their good, but a sin for their hurt: and though for a time they make it serue their turne for a shew, yet it will turne to their sorrow in the end: for they increase the hardnesse of their heart, & the guiltinesse of their conscience, & the number of their stripes, according to the measure of their fruitlesse knowledge. *Luke* 12.47.

Verse. 11. *For thy dayes shall be multiplyed by me, and the yeares of thy life shall be augmented.*

Verse. 12. *If thou be wise, thou shalt be wise for thy selfe: and if thou be a sinner, thou alone shalt suffer.*

After the description of wisdome, wherby it may be rightly discerned, is here proposed the profit and reward of it, whereby we are perswaded to imbrace it: and that is,

First, in a peculiar, namely, long life: which is not so to be vnderstood as though it were perpetuall, and so of absolute necessitie: for then good men must growe to be olde men, and all which dye young, should dye wicked and damned: but that God hath the keeping of their liues in such good safetie as they shall neuer be taken away before due season: they shall not die so soone as that it woulde be better for them to liue longer: nor liue so long, as that it might be hurtfull they dyed not sooner. This point doth *Eliphaz* truely expound to *Iob*, and all other righteous persons, *Iob.* 5. 26. *Thou shalt goe to thy graue in a full age, as a crop of corne commeth in due season into the barne.* Now all graine is not of equall proportion of growth: some is sowen before others, and yet is cut downe after them: some is sowen after

Iob. 5. 26.

after others, and commeth to maturity before them: so that good husbands dispose not of their harueſt by measure of time, but by the ripeneſſe of their corne: and two extreamities they prouidently auoide; neither too haſtily to inne the fruits of their fields or trees, for so they would wither away: neither to defer the gathering of them after they be ripe, for so they would drop off, and shed, and growe to rottennesse. Afterwards he declareth the recompence of wisedome in generall: that the possession and practise thereof is not onely a seruice to God, nor alone for his sake so oftē required: but redoundeth also to the profit of them that be owners and performers of it. And to this is opposed the contrary state of those peruerse and wilfull scorners, that howsoeuer their desire and purpose is to do mischiefe to others, yet all their malice returneth on their owne heads.

Thy dayes shall be multiplied, &c. Wisedome and grace doe not onely procure our life to be euerlasting in Heauen, but of good and sufficient continuance in earth. So is she said to come like a liberall and bountifull Lady, *Chap.* 3. 16. which brought her hands full to bestow vpon her friends: *length of dayes being in her right hand, and in her left hand riches and glory*: because life it self is more precious then wealth and aduancement which depende vpon it, and are but ornaments of it, therefore she bringeth the continuance of that in her right hand, as a gift of greater value: and the other in the left, as inferiour to it, but all very excellent comming out of those glorious hands.

Doct. 1. Grace giues maintenance for this life as wel as for eternall life.

First, that prouidence and power of God doth protect vs frō all the euills that might befall vs: as we vse to deale in our gardens and orchards, plucking vp the nettle and weedes, and preseruing the good hearbes: rooting out the briars and brambles, and nourishing the fruitfull trees. Reasons, 1

Secondly, his Angels haue a charge to keepe vs, by whose ministrie our life is defended. *Psal.* 91. 10. 11. 2

Thirdly, the feare of God doth make the heart good, and a good heart is made cheerefull, and a cheerefull heart procureth good health, and good health prolongeth the life. 3

Fourthly, a good man will seek & sue to God by prayers, in 4

the good estate of his body to haue it continued, in weakenesse and infirmities to be cured: and this will they doe ordinarily as *Ezekias* did in a case extraordinary, alwayes resigning themselues to his will.

4 Fiftly, a godly man will be trustie to himselfe in the keeping of his own bodie (auoyding surfetings, and distempers, & disorders, whereby wicked men doe weaken themselues) and will conscionably vse all fit meanes of comfort, health and safetie.

Vse. 1. Confutation, of them that thinke the seruices of wisedome to bee the greatest meanes to shorten mens dayes. They will kill themselues (say they) by fasting, and praying, and musing and reading, and running to Sermons: but thus to complaine is indirectly to blaspheme God; either with imputation of vnfaithfulnesse towards them that seeke him, or with impotencie, and defect of power: for they inferre that hee windeth them into danger by promise of safety, or that the repaire of the soule must needs be the ruine of the body, and so hee cannot heale the one part of man, without hurting of the other.

Instruction to take this holy receipt, which is a medicine for all diseases, and a remedie, to preuent all kinde of mischiefes. No Physicke so forcible to health, nor plentie so sufficient against want, nor any multitude of men, and munition is so able to defend vs from violence.

3 Consolation, to them that haue a good conscience, that they alwayes euery where haue their safetie with them, because they carrie grace in their hearts, and God carries them in his hands. That is true of euery faithfull seruant of God, that

1. Sam. 25, 29. *Abigail* did speake concerning *Dauid*: that their *soule bound in the bundell of life with God*, it lyeth not loose, and scattered for enemies to finde, and take vp, or tread vpon at their pleasure: but it is in Gods owne custody, and bound vp that it shall neither drop downe, nor bee wrested from him. Hee will defend them in warre, and feede them in dearth, and preserue them in pestilence, and death shall neuer come before they may comfortably bid it it welcome. *Iob.* 5 19. 20.

Doct. 2. *If thou be wise, &c.* Of all men Christians bee most prou-

de

dent to procure their owne good prosperitie. That testimony is giuen of them by the Lord himselfe, Chapter 3. 13, 14. *Blessed is the man that findeth Wisedome, and the man that getteth vnderstanding. For the marchandise thereof is better than the marchandise of siluer, and the gaine thereof is better than golde.* They that obtaine not onely the knowledge of wisedome but the sound and sure possession thereof, which is meant by finding, are all in a blessed state, not destitute of any happinesse. The marchants which trafficke with the Indians for gold, and pearles, and precious stones, make not their commoditie, in any proportion comparable to theirs that deale with the God of heauen for the graces of his spirit. Onely Christians are good husbands.

First, in respect of outward state they are in good case, the blessing of God neuer fayling to minister vnto them all good things, in fittest season, in meetest manner, and most competent, and conuenient measure. They haue euery thing that they neede, and enioy the vse of euery thing that they haue. God blesseth their labours that thereby they get substance: God blesseth their substance that thereby they are nourished by them: God blesseth their nourishment, that there-withall they haue ioy and comfort: and if at any time they fall into afflictions, they haue supportation in them, deliuerance from them, and benefit by them. All sickenesse shall be wholesome to thē, all disgraces for their honour: all losses for their gaine: all dangers for their safetie: all troubles for their peace and quietnesse. Reasons. 1 Psal. 128, 2,

Secondly, in respect of the state of their soules, the blessednesse wherof consisteth in righteousnesse: and that doth yeeld such a benefit which, as the Apostle doth truely testifie, doth farre surpasse the capacitie of all sense and humane reason. Which wil appeare, first, if we cōsider the miserie out of which they haue escaped: they were the enemies of God, and are reconciled to him: they were most deepely in debt, and are discharged of it: they were bond men, and are made free: they were condemned, and are pardoned: they were dead in sinnes and trespasses, and are quickened to euerlasting life. Secondly, if we respect the gifts that God vouchsafeth them: their nature 2

ture is healed, their ſoules are ſanctified, they haue a free acceſſe to God, the holy Ghoſt is in them, Ieſus Chriſt is beſtowed vpon them: all his merits, and all his graces, and all his prerogatiues are communicated vnto them. Thirdly, the fruite of their wiſdome is apparant at their death: for thē doth their faith, and faithfull behauiour ſtand to them, and viſite their hearts, & animates them with hope againſt the temptations of ſathan, and feare of hell, and damnation, and all kindes of deſperation.

Prouer. 15. 15 If it be true that *a good conſcience is a continuall feaſt*, then eſpecially is it moſt forcible and comfortable at that time. Fourthly, the full and perfect rewarde of it ſhall be rendred vnto them in the life to come, and chiefely at the laſt day, in the preſence of God, and men, and angels, elect and reprobate, and euery particular of euery ſort, who ſhall heare their praiſes, and ſee their glorious aduancement.

Vſe, 1. Confutation of them, that eſteeme mortified Chriſtians of all other creatures to be moſt ſilly, and voide of prudencie, and moſt careleſſe, and void of all forecaſt for their affaires. Secondly, of them that thinke all the precepts, and doctrines of obedience are onely for the exerciſe of the Miniſters authoritie, and nothing for the furtherance of the peoples commoditie, ſo they call it, *Pſal.* 2.3. *Let vs breake their bands, and caſt their cords from vs.* As who would ſay, it is an impriſonment, and grieuous reſtraint to be vnder Chriſt and his Miniſtrie. Whereas inſtruction is for his vſe that doth receiue it, and not for his will, that doth deliuer it: It is not a packe or burthen laid vpon his ſhoulders to carrie for others: but as money put into his purſe to vſe for himſelfe.

2 Inſtruction to take greateſt paines in husbanding the heart to labour moſt for the crop of grace, and to be moſt diligent in doing of good. Corne, and cattell, and money, and other wealth may be gotten for other men, and happily for our enemies: but the holy leſſons that wee conſcionably learne, the gracious ſpeaches that we ſeaſonably vtter, and all the good workes that we duely performe, are treaſured vp in Heauen for our owne ſoules.

3 Conſolation againſt the manifold diſcouragements which might

might weaken the hearts of such as be possessed with this wisedome. They are railed vpon by some to be hurtfull men: they are iested at by others to be fooliſh men: they are threatned, they are persecuted, and euerie way iniuriously dealt with: yet let none of these things driue them from their wisedome, and make them turne fooles, to cause them to leaue off friendship with themselues, and to forsake their owne gaine. It is more beneficiall for them to be godly, then it can be hurtfull to be molested. A flight of snowe, or shower of raine, or flash of lightning, or clap of thunder, cannot compell a thriftie farmer to disclaime his good ground, and surcease his husbandrie.

If thou bee a scorner, &c. The wicked bee most their owne foes. Which point this holy wisedome confirmeth in the former Chapter *ver.* 35. *Hee that sinneth against mee hurteth his owne soule, and all that hate mee loue death.* In all the attempts, and proceedings against good men, wisedome it selfe is smitten at, for their quarrell is against the seruants for the mistresse sake: but they onely sinne against it, but can doe no hurt vnto it: for that redoundeth wholly vpon themselues. And though they be all for themselues, and carried strongly with selfe-loue in affection, yet they doe the worke of mortall hatred, and become their owne deadly foes in effect. Doct. 3. The wicked man hath no foe like himselfe.

The reasons which were alleaged for the former point, will also make this manifest by the contrary. For as wise men and scorners serue contrarie maisters, and haue contrarie hearts, and behauiours: so there is also a contrarietie of condicion, and of euery thing that befalleth vnto them. Whatsoeuer miseries therefore those other escaped, these shall surely fall into: and whatsoeuer happinesse the other attained vnto for body, soule, state, or name, in life, at death, departed hence, and at the resurrection, these shall be depriued of them. Reason.

Terrour for sinfull men which seeme to bee in safetie and verie good case, hauing yet suffered nothing but hardnesse of heart, and the poyson of sinne working in their soules, which they least of all doe feele. They must suffer also the paine of sinne, as well as the pleasure: and who knoweth howe soone, Vse. 1.

and ſodainely it will come vpon them. But in the meane time they plague ſuch as ſet againſt them, and purſue them that goe about to croſſe their courſes: and this they glorie in, as a matter of great contentment. But herein they make others happie, and themſelues miſerable, they procure the bleſsing of God vpon them whome they maligne as enemies, and bring the curſe vpon their owne ſoules and bodies. But yet they preuaile further in their purpoſes: by feare, or flattery, by cõpany, counſell, or conſtraint, they draw men into ſinne; and this they take to be a victorie, and now others be in as bad caſe as they, and if things fall out to be amiſſe with them, they ſhall haue company in ſorrow: but this will be no eaſe of their burden; for that ſhall lye wholly vpon themſelues. They that ſuffer themſelues to be ſeduced by them, ſhall likewiſe ſuffer puniſhment with them, but not detracte any from theirs, but adde much more vnto it, according as the caſe ſtandeth with Sathan.

Verſe,13. *A fooliſh woman is alwayes babbling, ſhee is ignorant, and knoweth nothing.*

Thus much hath beene ſpoken of Wiſedomes wholeſome banquet, which the Lord to that ende propoſed, that we might be allured vnto it. Now followeth the feaſt of Folly, which ſhee maketh to the end, that ſhee may poyſon her gueſts, and God diſcouereth, for this purpoſe that wee might auoyde it. And here, as alſo in that which followeth, ſhee is deſcribed by her qualities and behauiour, carrying the right ſtampe and print of an harlot. One thing is, that ſhee is giuen to much talke, to make a noiſe: which was the note of the whoriſh woman, Chap. 7. 11. The meaning here is, that ſinfulneſſe and Sathan, by the mouthes of ſinneful perſons, doe pretend many reaſons to iuſtifie any wicked cauſe, and vſe cunning perſwaſions to draw men thereunto; as the vnchaſt woman doth flow with intiſing ſpeeches. And though ſhee haue a lauiſh tongue yet we knowe, (according as wee vſe to ſay) that none is ſo bold, as blinde Bayard. The drift is, that the factors for Folly ſuch as labour to promote ſinne, be vtterly deſtitute of ſauing vnder

vnderſtanding, which was called before, the knowledge of holy men.

Shee is babbling, &c. It is no ſure note of a good cauſe to be ſet foorth with many wordes. *Hananiah* maintayned his cauſe more ſtifly than *Ieremie*, for hee after a ſort gaue place to the others confident aſſeuerations: but *Ieremie* maintayned his cauſe more truely than *Hananiah*, for God and experience confirmed his teſtimony. *Ier.* 28. *Zidkiah* and his companions the falſe Prophets were more violent in giuing incouragement to *Ahab* for his voyage to Ramoth Gilead: but *Michaiah* was more faithfull in diſſwading him from it. 1. *Reg.* 22. Doct. 1 Many wordes make not a matter good.

Reaſons, 1 First, wickedneſſe hath many tongues to ſpeake by, all vnregenerate men being ready to plead for it.

2 Secondly, Sathan doth ſharpen mens wits, and fine their tongues, and euery way aſſiſt them, that ſtand in defence of his cauſes, and kingdome.

3 Thirdly, all vngodly men by their owne diſpoſition are earneſtly affected to folly, and lewdeneſſe, being as their right hand, and deareſt member of their body; and therefore will ſpeake in the behalfe thereof, as if the caſe did neerely concerne their owne eſtate.

4 Fourthly, all the arguments, that are brought for any bad cauſe, are light and vtterly voyde of force: and therefore that which faileth in qualitie, they will fill vp in quantitie, and ſo ſupply the want of weight by multitude of words.

5 Fiftly, ſucceſſe doth much animate folly, and her adherents, to ſpeake much: for be the matter neuer ſo vniuſt and falſe: bee the reaſons neuer ſo ſlight, and ſlender: bee the perſon neuer ſo baſe and abiect: yet if a ſinner ſtand vp for ſinne, all ſinfull men euery where will giue him allowance.

Vſe, 1 Admonition, that we neuer conclude the equitie of a cauſe by the number of wordes, as though the force of the matter ſtood in the violence of ſpeech, and all were weake that either wanted ſtrong breath for it, or elſe had vehement oppoſition againſt it. The multitude of allegations is of no value, where ſoundneſſe is wanting in the points alleaged. And it is vſuall that innocent perſons be leaſt forwarde to ſpeake, and

ſuch as bee faultie be ſeldome giuen to ſilence. When *Moyſes* came to take vp the matter between the two Iſraelites, he that was moſt lewde, was moſt lowde: the offender that did the wrong, was moſt readie to complaine of wrong offered. *What wilt thou kill me, as thou didſt the Egyptian yeſterday? Act. 7. 27.28.*

3 Confutation of them that iuſtifie Poperie, and the corruptions of it by this, that many take part with it. Much is ſaid for it, great commendation is giuen of it. All this is true, it is much praiſed, but onely by the fooliſh babbling woman: they are full of ſpeech, and frequent in writing, & yet doe nothing elſe, but ſome out froth, and falſehoode. If multitude, or cries of commendations were ſufficient to credit a cauſe, and cleare it, *Diana* were a glorious goddeſſe, ſo highly magnified, by the generall applauſe of the Epheſians. *Act.* 19.28. Secondly, of ſuch as take it for an inuincible teſtimony againſt the Goſpell, and the ſincere profeſſours of it, that they be ſo much blamed, and ſo many profeſſe their diſlike of them. So they dealt with *Ieremie*, though he neither bought, nor ſould with them, nor offred any colour of iniurie to them, yet euerie man ſpake euill of him. *Iere.* 15, 10. So Chriſtianitie in *Paules* time was counted a ſect, and euerie where ſpoken againſt. And ſo our Sauiour himſelfe had the ſentence of death inforced vpon him, by the violent crie of the people.

Doct. 2. Follies friendes are moſt fooles

Ignorant, &c. So farre as any man giueth himſelfe to be an Agent for ſinne, ſo farre he bewrayeth his owne ignorance. All deceiuers and euill men are firſt deceiued. 2. *Timo.* 3, 13. The Diuell firſt catcheth one, and maketh him a baite to take another, as it fell out in the ouerthrowe of our firſt parents.

Reaſons. 1 Firſt, many of them haue their mindes darkened with want of knowledge, that they cannot diſcerne betwixt light & darkneſſe, truth and falſehood.

2 Secondly, all the reſt haue their hearts blindfolded with wilfulneſſe, that they will not vnderſtand. For if they knowe the will of God, and the meaning of his word, they diſcerne not of his nature that he is offended with euerie thing which is contrarie

contrarie to his word. Or if they apprehend that, and conceiue it to be ſo: yet they thinke him remiſſe, that hee will not ſo ſeuerely puniſh them that offend him. Or if they haue not ſuch an erroneous opinion of his dealing towards all, yet they hope for indulgence to themſelues, that he will caſt off ſome part of his iuſtice to diſpenſe with them, howſoeuer the caſe ſtandeth with others. As *Moſes* bringeth them in, bleſſing themſelues in their hearts, and ſaying: *I ſhall haue peace, although I walke according to the ſtubbornneſſe of mine owne heart. Deut.*29,19.

Reproofe of their folly that ſeeke to gather the prayſe of knowledge out of the practiſe of ignorance; that contradict, and diſgrace all ſound points of ſanctification. Of which ſort alſo are they that trouble the Church by ſetting abroach new, fruitleſſe, fantaſticall, and pernicious opinions, or reuiuing thoſe that haue beene formerly ſuppreſſed: or managing thoſe that be preſently in queſtion. Theſe men beguile themſelues and beguile the world with a ſhew of learning, but God and good men doe deeme it want of learning. For ſo the Apoſtle teſtifieth. *If any man teach otherwiſe, and conſenteth not to the wholeſome wordes of our Lord Ieſus Chriſt, and to the doctrine which is according to godlineſſe, he is puft vp and knoweth nothing.* 1.*Tim.6.3.* Their skill, and readineſſe in this caſe to croſſe the truth, proueth not a ſpirituall growth, but a fleſhly groſſeneſſe, they are not filled with grace, but ſwolne with carnall conceitedneſſe. Vſe.

Shee ſitteth at the doore of her houſe, on a ſeate in the hie places of the Citie. Verſe. 14.

Hee continueth ſtill the allegorie, reſembling wickedneſſe to an harlot, whoſe propertie is to be abroad in the ſtreetes to meete with companions, & to intiſe men to folly by her lookes and behauiour: which alſo ſinne doth by her ſubtilties to ſeduce mens ſoules. And yet ſhee goeth not as an ordinarie ſtrumpet, or a vagabond, but taketh ſtate vpon her like a courtizan. Shee ſitteth on a ſeate in the ſtreete, which was wont to be a ſigne of honour. *Iob.*29.7. And the word ſignifieth a

throne,or chaire of eſtate, which were for Princes or principall perſons.

Doct. Great men vngratious may be as ſinfull as any.

On a ſeate, &c. Great men without grace be as much ſubiect to ſinne and folly,as poore men. The ſcripture confirmeth this when it compareth ſuch kinde of perſons to viler creatures.*Pſal,* 49. 20. *Man in honour which vnderſtandeth not is like to beaſts that periſh.* He diſpraiſeth not all men of honour: for when wiſedome and dignitie meete together,the one is an ornament to the other : but thoſe that be deſtitute of vnderſtanding , hee matcheth not with common men or vileſt people, but maketh equall to the baſeſt kinde of brutiſh beaſts.

Reaſons, 1 Firſt, they haue the ſame roote and fountaine of corruption which is in all other men.

2 Secondly, they haue more allurements to induce them vn to euill than other men haue; their great aboundance to draw them on to voluptuouſneſſe: their might and power to imbolden them to oppreſsion: their high degree, with the charme and inchauntmentes of flatterers to make them high minded , and to keepe them from all humiliation , and repentance.

3 Thirdly, Sathan doth in a ſpeciall manner ſeeke to make a prey of them. For they bring whole flockes and flights of others into the net with them . Some they leade with counſel and company , and ſome they driue by force, and violence; and their example, and countenance doth bring ſinne into credit whereby it is made exceeding infectious. In all which reſpect it was ſaide of *Rehoboam* the ſonne of *Nebat*, that hee made Iſrael to ſinne.

Vſe 1. Inſtruction to ſuch as be in eminent places, and are great perſonages, That they be as watchfull ouer their ſoules as the vulgar ſort and meaneſt perſons . The aſſault of the diuell vpon them is certaine and forcible. Their owne ſtrength as ſmall, their ouerthrow as dangerous, and their puniſhment as grieuous. And therfore it is not a contemptible worke,and vnmeet for their places, To pray often , to heare the word and exerciſe all other ſeruices of religion; vnleſſe it be an honour

ble thing to bee a slaue to Sathan, and fit for their degree to perish.

Confutation of their opinions, which so admire the state of men of wealth and worship, as if euerie one that had power, and titles, were necessarily wise and happie: whereas here it appeareth, that folly doth so possesse many of them, that they are wholy transformed into her, and in stead of being reputed reuerent, & wise men, they are called by the name of this foolish woman. The like in effect is spoken of them, *Eccles.* 10.6.7. *Folly is set in great excellencie, and seruants be riding on horses*; when seruile men, whose hearts be in bondage to sinfull lusts, attaine to greatnesse. 2

In the high places, &c. Assemblies and meetings of men bee seldome without the company of sinfulnesse, and Sathan. For hee will be one in the congregation of God, where they come together to pray against him, where the Lord striketh at him, and woundeth him with his worde; and therefore will more boldly come to other assemblyes, which bee onely for ciuill affaires, and chiefely when they bee for sinnefull exercises, as may appeare by the effecte of *Baal-Peors* Wake. *Num.* 29. Doct. 2. Sinne and Sathan frequent great assemblies.

First, there be many to worke vpon: and therefore greater is the likelihood of succesſe. Reason. 1

Secondly, there is vtterance and vent for many sinnes which men vse not to practise alone by themselues: as swearing, lying, bragging, scoffing, rayling, flatterie, and all kinde of euill speaches; besides many actions, and gestures, which be proper to company. 2

Thirdly, hee hath more helps with him there, than when hee dealeth with one alone in secret. For, they that be peruerted ioyne with him to peruert others: and they which were bad before, are so made much worse. It would haue been hard to raise a rebellion against *Dauid*, if euery one had been singly solicited, before there was any assembly. 3

Instruction not to walke streets, or haunt much company without due cause, and calling. It is righteous from God, that the diuell should play the Marshall to take vp them which Vse, 1.

straggle

straggle abroad without any warrant. And that was the cause of *Dinahs* woe, which would needes goe forth to see fashions *Gen.*34.1.

2 When our occasions doe iustly cal vs to such places, That we prepare to preuent all perils: let the word of God be in our hearts to keepe vs from sinne, as we would take preseruatiue for our bodies, against the pestilence, when the aire is infected If the Diuell cast his fierie darts at vs, let faith bee ready to quench them: If folly intice vs with guilefull speaches, let wisdome shape her an answere, and send her packing.

Verse. 15 *To call them that passe by the way, that goe right on their way.*

This is the end, and purpose of her being in the streetes, To doe mischiefe there: not onely to confirme, and harden such as be already entred into lewd courses, but to peruert and draw away those that be inclined to any goodnesse.

Doct. The diuel an vtter aduersarie to all good endeauours.

So soone as any man beginneth to set himselfe to seeke God the Diuell and diuelish men will bee ready to turne him out of the way. So stoode the case with the Corinthians, Galathians, and some other of the Churches: as soone as euer they imbraced the doctrine of the Apostles, presently the false Apostles attempted to corrupt them. *Gal.*1.7,& 3.1. And so was *Paulus* the proconsull dealt with: *Act.*13,8. Whiles *Paul* was preaching to him, *Elymas* was peruerting of him: whiles the one built, the other battered, and pluckt down: whiles the one laboured to make him a Christian, the other indeauoured to keepe him an infidell, and vnbeleeuer.

Reasons. 1. First, they bee enimies to the feast of wisedome, maligning the glorie of the Gospell, and the prosperous successe of the same.

2 Secondly, they be enimies to the messengers of wisedome, thinking that they shall haue too much loue, and reuerence yeelded to them, if men receiue comfort, and profit by their ministrie. *Galat.*4,17.

3 Thirdly, they bee enimies to mankinde, as touching the soule

ſoule; repining that any man ſhould be in a better ſtate then themſelues (though themſelues refuſe to be in a good ſtate) according to the diſpoſition of their olde father, who for the ſame cauſe ſo ſoone ſupplanted our firſt parents *Adam* and *Eue*.

Fourthly, they feele ſome preiudice to themſelues, by the departure of men from the ſeruice of Sathan: they want their wonted companions, to ioyne with them in their wicked practiſes: beſides the blemiſh that cleaueth to them for vices, by meanes of the credit that accreweth to others by their vertue, and goodneſſe. 4

Inſtruction, how to carrie our ſelues towarde ſuch as bee nouices in religion. As we come too ſhort of Chriſtian loue, if wee be too ſuſpicious and ouermuch miſtruſtfull of their proceeding: ſo wee goe beyond the bounds of godly diſcretion, if wee be too confident of them, and ſo expoſe our ſelues to perill. Vſe, 1.

Secondly, to lay a good foundation, and to ſet on ſurely, when we enter the poſſeſsion of Chriſtianitie, that our groundworke faile not in the time of triall; according to the example of the *wiſe man that buildeth his houſe on a Rocke, that thorgh the rayne fall, and the floods come, and the windes bloxe, and beat vpon that houſe, yet it may not fall.* *Mat.* 7. 24. For certaine it is, that the Diuell by temptations, and our aduerſaries by oppoſitions will make manifeſt what firmeneſſe, and ſoundneſſe is in euerie one. Either they will Satanically aſſault vs with carnall perſwaſions, or elſe wee ſhall bee terrified with comminations, and threatnings, or elſe wee ſhall bee derided with ſcoffes, and reproches, or we ſhall be traduced with falſe imputations, or wee ſhall be diſquieted with wrongefull moleſtations. 2.

Thirdly, that we ſhould be as induſtrious to lead men in the right way, as they be to call them out: and to helpe them out of the ſnares of the Diuell, as they be to hold them in. For that is their ſinne, which they are forbidden to practiſe: this is our dutie which we are commanded to performe. Theirs is falſehood, and crueltie tending to hurt and miſchiefe: ours is faithfulneſſe 3

and mercy for good, and great profit. They be the vaſſals of Sathan, and inſtruments of his malice: wee be the ſeruants of Chriſt, and Miniſters of his graces: all the euill that they do ſhall be puniſhed with their confuſion, all the good that we do ſhall be rewarded with glorie. Which *Daniell* confirmeth, foreſhewing the ſtate of both ſorts at the laſt day, that *ſome ſhall ariſe to euerlaſting life, and ſome to ſhame and perpetuall contempt. And they that make men wiſe, ſhall ſhine as the brightneſſe of the firmament: and they that turne many to righteouſneſſe, ſhall ſhine as the ſtarres for euer, and euer.* Dan.12.2.3.

Verſe,16. *Whoſo is ſimple, let him come hither, and whoſoeuer is voyde of vnderſtanding to him ſhee ſpeaketh.*

Whoſo is ſimple, &c. That is, which being ignorant diſcerneth not his blindneſſe, but hath conceit of wiſedome, and knowledge.

Let him come hither, &c. To the companie, counſell, and practiſe of Folly. And to him that is deſtitute of vnderſtanding ſhee ſpeaketh, *viz.* that haue no knowledge of their owne, nor be willing to goe to Wiſedomes houſe to get any.

Doct. They are eaſily miſled that loue not to learne.

Ignorant perſons that regard not knowledge are the fitteſt prey for deceiuers. *Ephe.* 4.14. The Apoſtle in the Epiſtle to the Epheſians perſwading them to knowledge, ſheweth the great neede thereof; *That wee henceforth bee no more children, wauering, and caryed about with euery winde of doctrine, by the deceit, or dice, of men*, Wherein hee declareth the daungerous caſe of ſuch as want vnderſtanding, by two ſimilitudes: one comparing them to little children, and the falſe teachers to craftie gameſters, that vſe to cogge at dice, who can eaſily beguile a young boy, and ſtrippe him of all that hee playeth for, though his whole inheritance lye vpon the game. The other comparing them to ſhips, that neither haue anchor to holde them, nor ſterne, and pilote to guide them; and therefore the tides, and tempeſts doe driue them euery way without reſiſtance.

Firſt,

Firſt, they are already taken by the Diuell, and bee in his power, and therefore as vnable to eſcape the ſnares of his foulers, as the birds that lie fluttering in the nette. 2. *Time.* 2.26. Reaſons. 1

Secondly, they are altogether deſtitute of all iudgement, nothing diſcerning truth from errour, light from darkeneſſe, ſafetie from perill, and therefore may bee made to beleeue euerie thing. 2

Thirdly, their hearts and affections bee corrupted, and therefore corrupt counſell wil the more preuaile with them, and corrupt conuerſation be more pleaſing to them. Such the Apoſtle deſcribeth, ſhewing that *they haue their cogitation darkened, and be ſtrangers from the life of GOD, through the ignorance that is in them, becauſe of the hardneſſe of their heart. Which being paſt feeling, haue giuen themſelues vnto wantonneſſe, to worke all vncleanenеſſe, euen with greedineſſe.* *Ephe.* 4.18.19. 3

Confutation of them that diſſwade men from ſeeking of knowledge, becauſe there bee ſo many ſeducers that goe about to deceiue. It is dangerous dealing with ſcriptures (ſay they) wee know not well whom to truſt, the world is ſo full of diſſemblers, and therefore we will neither heare, nor beleeue any Preacher of them all. But they will heare and beleeue Ieſuits, and Seminaries, and popiſh perſons that intice them to idolatrie and diſloyaltie: they will heare and beleeue gameſters, and filthie fellowes that will leade them to luſt, lewdeneſſe, ryot, and vnthriftineſſe: they will heare and beleeue ſuch as will fill their eares with falſe reports, and poyſon their hearts with malice, couetouſneſſe, craft, and crueltie: as though there were no infectious people but Miniſters; no perill of contagion, but at ſermons; none ſubiect to be miſleled but ſuch as vſe the beſt meanes to know the right way. But conſider the force of their reaſon whereby they would induce men to perſiſt in their blindnes: There be many ſlips, and much counterfait metall, and therfore no vſe of a touch-ſtone: there is poyſon prepared for vs, and therefore beware of preſeruatiues: our enemies come armed againſt vs, and therefore let Vſe.

vs caſt away our weapons: their purpoſe is to ſurpriſe vs in the darke, and therefore put out at any hand all the light in the houſe. What is it but wiſedome that doth inable vs to trie all things, and to hold that which is good? What is it but knowledge that doth deſcrie the venome of all peſtiferous, and peſtilent opinions? what is it but vnderſtanding that doth diſcouer the dangerous occurrents that will inſue vpon pernicious counſell? For other vſes of this point, ſee *verſe* 10, *Doct.* 2.

Verſe. 17. *Stollen waters are ſweete, and hid bread is pleaſant.*

This verſe containeth an euent that followeth their yeelding to Follies allurements, That at the firſt they finde delight and pleaſure, and great contentation in their intertainement.

Hee alludeth, as it ſeemeth, to the diſorders that are wont to be in harlots houſes, wherein at the meeting of companions they vſe to haue a feaſt, and all the prouiſion is of ſtollen ſtuffe. Either ſeruants filch from their maſters, or otherwiſe they ſteale, from their neighbours, hennes, and geeſe, and duckes, and connies, and veniſon, and ſuch things as they can come by: which is called hid food, becauſe as they cannot iuſtifie it, ſo they dare not let it be ſeene, but dreſſe it couertly, and eate it ſecretly in the middeſt of the night in the moſt inward and cloſeſt roume of the whole houſe. And whatſoeuer is ſo gotten, and there made ready is verie delicious vnto them, though it were but bread and water.

Doct. Things the more vnlawful, the better liked of bad men.

Thoſe things that bee moſt vnlawfull doe beſt ſatisfie the humors of vnregenerate men. Though Wiſedom make a feaſt of meates that be daintie and wholeſome, and prepare ſpiced cups, with wine that is ſweete and delicate, yet ſhee hath fewe gueſts that wil viſite her table: but let Folly prouide only bread and water (which they muſt alſo eat in a corner, and hide their heads like malefactours) and ſhee ſhall haue great ſtore that will flocke to her houſe, and accept of her cheare with verie good liking. In this ſenſe it is ſaid *Chap.* 20. 17, That *the bread*

of deceite is ſweete to a man. The vnrighteous trade and courſe of getting is to many a kind of ſauce to procure a relliſh to their poſſeſſions. They eſteeme euerie thing to bee ſo much the more worth, if a craftie head, a violent hand, a guilefull tongue, or any fraudulent meanes hath brought it vnto them.

The ſame proportion holdeth in all other caſes. How many bee carried with brutiſh luſts and affections to ſtrange fleſh, that haue nothing in them of beautie, and in the meane time loath their owne wiues which bee well fauoured, perſonable, and comely? and who almoſt taketh delight in any recreation which is neither vnſeaſonable in reſpect of the time, nor yet vnwarrantable in regard of the manner? It is altogether too freſh and vnſauourie for their taſte, vnleſſe the Diuell powder it with ſome enormious abuſes.

And hence it proceedeth, for that all which is fleſhly and moſt contrarie to the ſpirit of God, is alwayes acceptable to them that be fleſhly, and moſt agreeable to the corrupt nature of man. And ſo ſaith the Apoſtle. *Rom.* 8. 5. *They that are after the fleſh, ſauour the things of the fleſh*. And it falleth out in this caſe, as it doth in the infirmities of the body, euery maladie doth deſire that which will feede and maintaine it: as it is to be ſeene in cholericke perſons, and ſuch as be inclining to the dropſie; the one ſort beſt liking meate that increaſeth choler, the other thirſting ſtill after drinke, whereby the dropſie is nouriſhed. Reaſon.

Confutation of Poperie, that hath diſhes for euery carnall mans diet, the whole bodie of it tending to ſenſualitie. Euery feaſt ſenſe is thereby fed with fleſhly delights, inſomuch, as any inclined fidell may be greatly refreſhed therewith, and yet not led one fewe ſtep neerer to ſaluation. And as it is for euery mans turne, readie to ſatisfie their carnall humors, ſo men be of their owne accord verie ſtrongly and vehemently affected to it. It is as naturall for them to bee ſuperſtitious, as it is for nettles, and thiſtles, and other weedes to grow without ſowing or ſetting. Vſe. 1.

And this is the cauſe why men bee ſo hardly reclaimed from it, and ſo eaſily vpon weake reaſons readie to reuolt backe vnto it.

2 Inſtruction, that the ſpirituall delights of the word doe repell the carnall luſts of the world, and the comforts of heauenly things doe ſwallow vp the pleaſures of all earthly vanities. For vnleſſe our hearts bee well fenced againſt them by grace, they will returne to their natiue home, and take poſſeſſion of their ancient habitation.

3 Thirdly, Conſolation to them that diſtruſt theſe fleſhly delights, which be ſo pleaſing to other mens appetites: it argueth that they haue beene well fed at Wiſedomes feaſt, and that is the cauſe why their ſtomackes can no better digeſt the voluptuous meſſes of Folly. It is a cleare caſe that no man can loath the inchanted meate that Sathan and ſinne haue dreſſed but ſuch as haue beene nouriſhed by the bread of life which Ieſus Chriſt himſelfe hath prepared.

Verſe, 18 *But he knoweth not that the dead are there, and that her gueſts are in the deepe of hell.*

Heere followeth another euent inſuing vpon the former; That as they had pleaſure at the firſt, ſo they muſt haue paine at the laſt: as their intertainement was with delight, ſo ſhall their reckoning be with deſtruction. It is ſaid, *he knoweth not*: that is, euery one of them that be tractable to her call, haue the perill of their ſtate hid from their eyes.

That the dead are there, &c. That all that giue themſelues to ſuch courſes are ſtrangers from the life of God, and in the power of the firſt death; and *in the depth of hell*, that is, as certaine to bee damned in the worlde to come (vnleſſe GOD giue them repentance) as if they were already in the fire.

Doct. According as euery ſinne is more delightfull, ſo is it more

dangerous and deceitfull. The ſweete meates of wickedneſſe will haue the ſowre ſauce of wretchedneſſe and miſerie. Sinneful neſſe will be the bane of tranſgreſſors, as the harlot is commonly of adulterers. It is the holy Prouerbe of God, that when *the bread of deceit is ſweete to the taſte, it turneth to grit, and grauell*, to the torment of the teeth. Chap. 20. 17. Sin the more pleaſing the more pernicious.

Reaſons, 1. First, as it appeareth heere, men be willingly ignorant of the euils to come, when their deſires be ſatisfied for the preſent. Which thing our Sauiour doth alſo intimate by the example of the olde world: when once they gaue ouer themſelues to profit, and pleaſure (as feaſting, and marrying, & planting, and building, and traffiquing) they knew nothing till the flood came, though *Noah* had foretold them aboue an hundred yeares together. Mat. 14 39.

2 Secondly, when they be poſſeſt with the delights of ſinne, they are with much difficultie brought to leaue them. As *Zophar* ſheweth. *Iob.* 20. 12. *&c.* That *when wickedneſſe is ſweete in their mouthes, they will fauour it, and not forſake it till it turne to a poyſon in their bowels.*

3 Thirdly, in reſpect of the preſent condition of voluptuous perſons, *which liue in pleaſure, that they are dead whiles they liue.* 1. *Tim.* 5. 6. They are ſenſible carcaſſes, and breathing carrions. For though they haue a reaſonable ſoule which maketh them to be men, yet they wante the ſpirit of grace which maketh them to be Chriſtians.

4 Fourthly, in regard of their future miſerie: for which Saint *Iames* wiſheth them *to weepe, and howle, and make all kinde of lamentation*. For howſoeuer all reprobates ſhall be damned, yet they ſhall ſinke to the bottome of terrors and torments in hell, that haue riſen vp to the top of pleaſures, and curſed proſperitie on earth.

Vſe, 1. Inſtruction, First, to foreſee that which will follow, when baites are layde for vs by Sathan or wicked men, and accompt the threatnings of God as certaine as executions; and feare the plagues to follow hereafter, as if wee were foorthwith to feele them.

Secondly,

2 Secondly, that no example preuaile ſo far as to draw vs into a wicked way. Conſider not what they bee in outwarde appearance that dwell in Follies houſe, but what their ſtate is preſently by Gods teſtimonies, and how they ſhall finde it heereafter by their owne experience.

3 Thirdly, that wee illude not our owne hearts, by hoping to ſhift for one: for neuer any one could auoide the puniſhment by ſhifting. Sinne maketh ſure worke with all her gueſts, to giue them their deadly wound at the entraunce: ſo that death waites on Folly to take them preſently at her hand, and hell followeth death, to receiue them afterwardes at her hands.

CHAP

Chap. 10.

The Parables of Salomon. *A wiſe ſonne maketh a glad Father: but a fooliſh ſonne is a heauineſſe to his mother.* Verſe 1.

PARABLES. That is, wiſe and graue ſentences written by *Salomon*, but inſpired by the ſpirit of God, for the information of the minde, and the inſtitution of the life, according to the rules of Wiſedome, Iuſtice, and Pietie. The other nine Chapters being prefixed as a preface to theſe, contained a continued diſcourſe, wherein the commendation of Wiſedome, and the exhortations to manie good duties were proſecuted with varietie of arguments: wheras in theſe that follow, for the moſt part, are ſet downe briefe ſayings, euerie verſe almoſt comprehending a whole point in it ſelfe, not growing vpon dependance of that which went before, nor miniſtring th'occaſion of that which commeth after. Yet ſometimes it falleth out otherwiſe, and diuers verſes together haue dependance one with another, as will appeare in ſome place of this preſet Chapter. *A wiſe ſonne*, that is, a vertuous and towardly ſonne or daughter, *maketh a ioyfull Father*, or mother: *and a fooliſh ſonne*, that is a ſinful and vngratious childe, *is an heauineſſe*, and griefe to his mother or father: yet it is not without cauſe that the mother is rather put

in the latter clauſe, than the father: for that ſex is the weaker, and more impatient of ſuch a croſſe: and vſually contemptuous children be bolder to contemne the mother then the father, as *Chap. 15. 20. A fooliſh man deſpiſeth his mother*, as *Rebeccah* was more troubled with *Eſau* then *Iſaac* was: and verie often the mothers by too much indulgence and fondneſſe, are meanes of their childrens vices, and ſo it is ſaid, *A childe ſet at libertie maketh his mother aſhamed. Chap. 29. 15.*

Doct: A good ſonne makes a glad father.

The comfort or ſorrow of parents ſtandeth much in the behauiour of their children. This is euident by the example of *Iacobs* ſonnes: whereof *Ioſeph*, a gratious childe, was neuer but a refreſhing to him; but *Simeon*, and *Reuben*, and *Leuy*, and moſt of the reſt, by their ſinfull actions did fill him with griefe and afflictions: and ſo had *Danid* experience both waies, being pearced with ſorrow on the one ſide, by the villanous practiſes and miſerable ends of *Abſolon* and *Ammon*; and abounding with ioy on the other ſide for the ſingular wiſedome of *Salomon*.

Reaſon.

Firſt, theſe affections doe proceede from the loue that godly parents doe beare vnto God, that thinking all too little that is done in his ſeruices, they haue now helpers euen out of their owne loynes, that will ioyne with them in the ſame: & when they haue finiſhed their courſe and ended their owne daies worke, yet the worke ſhall ſtill be continued by their poſteritie. We ſee in humane affaires, that euerie good ſubiect will be glad to breede vp a ſonne that will bee fit and able to ſerue his ſoueraigne: and how can it then but cheere vp the heart & refreſh the ſpirits of Chriſtian fathers or mothers, to haue their children the Lords Souldiers, valiantly fighting his battailes againſt ſinne and Sathan, and that in their owne ſight and preſence? Euery good maiſter, as was *Abraham*, will think it a benefite to haue his ſeruants to be the ſeruants of the Lord and euerie Chriſtian will gladly heare of Godly men, in another familie, in another towne, in another countrie, in another kingdome; and therefore much more will religious parents be rauiſhed with ioy to ſee with their owne eyes the feare of God

in their owne houſes, in their owne children, by the bleſſing of God vpon their owne gouernment, and prayers: but they cannot but conceiue as great griefe by the ſinfulneſſe of impious children, which wholly caſt off the yoke of all holy obedience, that deſpite him whom they themſelues honour, & blaſpheme that name which they ſanctifie, and reiect that word which their ſoules doe liue by. The Prophets eyes guſhed out with riuers of waters, becauſe ſtrangers, and aliants, and euen his verie enemies obſerued not the commandements of God: and therefore much more would he haue mourned when his owne ſonnes rebelled againſt them. *Pſal.* 119. 136

Secondly, loue to the people of God will worke gladneſſe, when faithfull men diſcerne their children to bee inclining to goodneſſe. For they are growing to be fruitfull plants in the Lords orchard: and ſo, many ſhall haue profit by them many waies; whereas the wicked are as thornes and bryars and noyſome brambles. 2

Thirdly, the happy condition of gracious and godly children themſelues doth procure to the parents much conſolation: for beſides their ſpirituall promotion and dignitie, being made the ſonnes of God, and kingly heires of euerlaſting glory, the fauour and bleſſing of God doth vſually appeare towards them for the things of this life: when rebellious and wicked children haue the curſe of God vpon them, doing miſchiefe and hurt, and receiuing the reward of it, by ſhame & infamy, by debts & areareages, by flight & lurking, by bonds and impriſonment, and oftentimes by an ignominious death and deſtruction. 3

Fourthly, wiſe children yeeld matter of comfort to their parents, in being officious vnto them, and vſing all good behauiour towards them: for they are moſt forwarde to obay their commandements, they are moſt cheerefull to relieue their neceſsities: they are moſt faithfull and prouident to preſerue their life, and health, and welfare. In which reſpect the Scripture compareth them to arrowes or any other weapons, whereby men may be defended. *Pſal.* 127. 4. And as they are preſt and ready to performe euerie duetie that is required of them: ſo will 4

they alſo carefully regarde their parents dealings towards thē: the father giueth counſell, and the ſonne is directed by it: the father giueth rebuke and the ſonne trembleth at it: the father giueth correction, and the ſonne doth humbly ſubmit himſelfe vnto it. Now at the handes of a fooliſh child, what is to be expected, but folly: contempt of commaundements and counſell: murmuring againſt admonition and reproofes: reſiſtance againſt correction and chaſtiſements? If their parents bee in wants, they are aſhamed of them, and thinke it an intolerable burthen to bee charged with them: and ſo ſhorten their dayes by opprobrious and hard vſage: if they haue wealth, they ſeeke to make a ſpoyle of them: if they be like to leaue them patrimonie or inheritance, no enemie doth ſo much deſire their death: if they be ſimple and want vnderſtanding, they eyther vſe contemptuouſly to checke and ſnib them, or elſe to mocke and deride them. If they declare their wiſedome and true pietie, they ſhew their bitterneſſe againſt their godly zeale and ſincere profeſſion.

Vſe. 1. Inſtruction, Firſt, to children to take it as a motiue to ſtirre them vp & prouoke them to Chriſtian conuerſation, That they ſhal miniſter comfort to their parents, & pleaſure themſelues, and pleaſe the Lord: for all thoſe concurre and meete together in one. The ſonne doth neuer giue iuſt occaſion of gladneſſe to his father, but he hath a iuſt cauſe to be glad for his owne ſake; becauſe God hath ſo ſeaſoned him with grace, and made him acceptable to his friends, and vouchſafed vnto him his owne fauour: Whereas on the contrary ſide when the parents are much grieued for the childes miſdemeanours, the child ought to bee more grieued for his owne wretchedneſſe; for he ſhall beemoſt puniſhed for his rebellion. Secondly, to parents, that foraſmuch as their childrens vice, or vertue is their woe or welfare, therefore they doe their beſt indeauour to haue their ſeede to be vertuous and holy. And he that will doe this, muſt lay the foundation of being a comfortable father, before hee bee a father, and take the way to haue good children, before hee haue children: and that is by a due care that himſelfe doe marry in the Lord, that he propoſe ſuch an ende,

How a man may be a ioyfull father.

ende, and vſe ſuch proceeding, and match with ſuch a wife, as will bring the bleſsing of God vpon his houſe and poſteritie. Secondly, if he be deſirous that his children ſhould yeeld him the crop of comfort, he muſt beſtow vpon them the ſeede of inſtruction, and the tillage of good education. Thirdly, great care is to be had for the wiſe and orderly diſpoſing of them in marriage, that all the former hopes be not cut off through the neglect of this duty. For diuers times good people in this regard are like to corne that proſpereth well in the blade, but afterwardes is either blaſted or withered in the eare. Many ingenious and towardlie young men and maidens haue beene vtterly ouerthrowne by coupling themſelues to profane yokefellowes, and being ingrafted into ſinfull families.

Reproofe of thoſe that take leaſt care to get wiſedome for their children, but onely labour to prouide them wealth, and thereby they are made idle, and proude and vnthriftie, & prepared to waſte with riot all that they haue gotten with care & trauell. And yet they be far worſe and altogether vnworthie of the name of fathers, that grieue at the graces of the children, and reſtraine them from all the meanes whereby they might attaine vnto knowledge and wiſedome. 2

Conſolation to them that be inriched with this treaſure of good children, howſoeuer the world goeth with them in their ſtate otherwiſe. If they be wealthy & ſtored with poſſeſsions, they haue ſuch to leaue them vnto, as are fitted for them, and know how to vſe them, and are like long to inioy them: Whereas many parents do leaue portions that are better than the children to whome they are bequeathed: and the good creatures of God are put into the hands of vnworthie men, who are therefore vnable long to retaine them If they be poore & deſtitute of other riches, & maintenãce, yet the want of things of leſſe value, is ſupplied by that which is of more worth, one good child is better then many wedges of gold; and no earthly inheritance is ſo faire a demaines, as a religious ſeede, which God doth giue in goodneſſe, & by his owne teſtimonie commendeth as a bleſsing that maketh a man to be happy: as he ſaith *Pſal.* 127. 3. 4. *As are the arrowes in the hand of a ſtrong man,* 3

so are the children of youth. Blessed is the man that hath his quiuer full of them.

Verse,2, *The treasures of wickednesse profit nothing: but righteousnesse deliuereth from death.*

The treasures of wickednesse, that is, the greatest abundance of wealth, which is euill gotten, and euill vsed, or possessed by an euill owner, *profit nothing*, doe him no good at any time; but least of all at his death, or in time of miserie, for so it is intended by the *Antithesis* and expressed. *Chap.* 11.4. *Riches auaile not in the day of wrath*: *But righteousnesse*, that is, vprightnesse of heart, and holynesse of behauiour, *deliuereth from death*, that is from destruction, and all other hurtfull dangers. Yet not by any merit of man, but by the mercie of God through Iesus Christ.

The riches of iniquitie. No wicked worldling is any thing the better for his wealth: which thing the Prophet *Dauid* hath well considered of, and therefore confidently affirmeth, *Psal.* 39.6. doubtlesse (saith he) *Man walketh by a vaine image, he heapeth vp riches, & cannot tell who shall gather them.* He speaketh not of a particular, as though some one man were fallen into that errour, but of the whole body of mankinde, in the case as they are descended from *Adam*. Euery man that hath nothing but the nature of man, doth take a shew for a substance, the image in the glasse for the face represented by it: the picture of happinesse which is painted on riches, for true and solide felicitie: and therefore they misse of that which they make most account of. For they haue gathered together goods, and others shall gather the good comfort and fruite of them: and whether they haue prouided for their owne, or for aliants, or friends, or for foes, they are altogether vncertaine.

Doct. Wicked mens wealth doth them no good.

But if it be said, that thus far it profiteth them to bee wealthie, that they eate and drinke and liue thereby: our Sauiour Luke.12,15. answereth that no mans life consisteth in the abundance of riches: doe not poore men liue also? are not sheepe, and kine and all other cattell nourished?

Obiect. But they fare better then others, and in that respect

they haue a commoditie in their wealth aboue others.

Answere. But better fare doth not make their state better: it helpeth not their health, it sweetneth not their sleepe, it refresheth not their harts, it furthereth them to no good seruice. That meate doth a man good which inciteth him to prayer, & thankfulnesse, which moueth him to compassion and mercie, and maketh him able and readie to exercise euery good dutie in his calling. Eccles.5.11

Reasons.

First, the store and plentie of riches and possessions doth nothing help the state of vnrighteous men in the time of their prosperitie; for that which they haue is none of their owne: they haue neither right nor vse of any thing that is about them, *Isay.61.5.* They plow other mens groũds, & plant other mens orchards, and keepe other mens cattell and become other mens drudges. For so to the comfort of his people doth the Lord himselfe professe, who appointeth to euery one his taske, and destinateth his worke to the purpose of his owne wil: *The strangers shall stand and feede your sheepe, and the sonnes of strangers shall be your plowemen, and dressers of your vines. Isa.61. 5.* Isa.61.5.

And for this cause the Prophet *Habaccuk* doth cry out shame vpon their follie, when they thinke themselues to bee verie wise and prudent; *Ho, hee that increaseth that which is not his, and hee that ladeth himselfe with thick clay.* They make themselues pack-horses, or at least seruile porters which bow their backes to other mens burdens, and shall bee recompensed onely with feeling the weight of the same. Or let the best be made of it, and be it their owne, yet their owne is nothing but a loade of heauy morter. And this were well, if this were all: but the worst remaineth to be spoken of, namely their burdens of wicked treasures bee as it were bags or purses obtayned by stealth, or robberie, which will therefore bring their liues into perill. Hab.2,6

Secondly, the abundance of outward things cannot succour them in the time of their calamitie: for so the Prophet threatneth; *Neither their siluer nor their gold shall bee able to deliuer them in the day of the Lords wrath. Zeph.* 1.18. If their danger grew from the heat of mens wrath, there might bee hope that wealth

wealth would help them: for either a ſumme of mony would quench the flame of the aduerſaries diſpleaſure, or kindle courage in ſome others to defend them. But now that God is prouoked againſt them, it is in vaine to offer gold or ſiluer to pacifie him, or to ranſome themſelues; for hee ſtandeth in no
Pſal. 49. 7. neede of them, hee admireth them not as men doe, and they be his already, and at his owne will, to be diſpoſed of. Then to oppoſe them againſt him, in way of reſiſtance, it were abſurd: for their is no power in them to doe vs good without him: and much leſſe therefore to maintaine any man againſt
Pſal. 62. 10. 11. him. Nay they be ſo farre from ayding ſinfull men againſt the hand of God, as that they bee many times weapons in their hands to plague them with ſtroaks of iudgement. It hath neuer beene heard that the purſe hath preſerued the man from the ſword of the robber, or the cheſt from the aſſault of the theefe: but the contrary falleth out often, that men bee made a ſpoile for their money, and brought to ruine; as a tree that hath great boughs and a little roote is ouerturned in a mightie tempeſt. But then eſpecially doth wealth bring woe to wicked men, when God awaketh their conſciences, to behold their owne crueltie and falſehood, and the heauie puniſhment now readie to be inflicted vpon them for the ſame. This was *Iudas* his caſe, and ſuch the Prophet ſpeaks of. *Ezek. 7. 19. They ſhall caſt their ſiluer into the ſtreetes, and their gold ſhalbe caſt a far off:* That which was deareſt to their hearts before, and brought them to ſinne, they remoue furtheſt from them now when they feele the ſorrow of it. And beſides this, although riches had ſome greater vertue, and power in themſelues, yet they could ſtand vngodly men in no ſtead, becauſe they ceaſe when miſerie beginneth: when death cometh to men, & they come before the iudgment ſeate of Chriſt, the wicked haue horrible ſorrowes and terrors vpon them, and all their wealth and ſubſtance is fled from them.

This their ſtate is foreſhewen in the ſcriptures, as euidently as if it were preſent, or a thing paſt, ſeene perfectly accompliſhed in euerie point. For ſo the Apoſtle witneſſeth in the reuelation: *The Kings of the earth, and the rich men, and the chief*
Reue. 6. 15. 16.

Captaine

Captaines, and the mightie men, and euerie bond man, and euerie free man, hidde themselues in dennes, and among the rockes of the mountaines, and said to the mountaines, and rocks, fall on vs, and hide vs from the presence of him that sitteth on the throne, & from the wrath of the lambe.

Instruction that we neuer corrupt our hearts or peruert our waies to encrease our estate, and augment our wealth. This maketh a wound, but ministreth no plaister to heale it. It will assuredly bring trouble and affliction, but neuer any strength and abilitie, eyther to preuent or to beare it. And therefore it shall be our wisedome to foresee the euents that will ensue, vpon any vnlawful course of gayning. We would not willingly enter into an house visited with the pestilence though great cheare were prouided for vs. We would not put on infectious apparell though they were made of silke or satten, or stuffes that were dearest. And shall we be more prouident for the body then for the soule? Nay for body singly, more then for body and soule, together? Nay for meer body, more then for body and soule, and state, and name, and seede and posteritie? For, iniquitie will bring a curse vpon all these, and goods preserue not one of them.

Terrour to the wicked that thriue by iniustice, as vsurie, oppression, or any indirect meanes of getting. Euery good man may say of them, as *Iob* did say in the like case: *Let the counsell of the wicked be far from me*: their candle will bee put out, and destruction will come vpon them, vnlesse they breake off their iniustice. All their commodity is to them, as the bait vnto the fish, with the hooke: as the corne that is scattered for the birds vnder the net: and as the sweete sops that are set for the rats with poyson. Iob. 21, 16.

But righteousnesse, &c. The goodnesse of a Christian will worke him that happinesse which no outward goods could euer procure. This was the message that *Habba.* was to deliuer to the people of God, to confirme them against the dangerous inuasion of the Babylonians, That the righteous should liue by his faith. It is opposed to the proud conceits of the wicked on both sides. The high minded Chaldeans intended to

Doct. 2. A Christian mans happines consisteth in his grace, not in his goods. Hab. 2 4.

deſtroy all, and the ſtubborne hearted Iewes preſumed to eſcape all deſtruction. Now the Lord ſhewed that neither ſide of them ſhould haue their wils. For the faithfull ſhould bee deliuered from death, or the euill of it, notwithſtanding all the power and weapons of the Babilonians. And onely the faithfull had aſſurance of happie deliuerance, notwithſtanding all the armour and riches of the Iſraelites.

Reaſon. 1 Firſt, the efficacie of the ſpirit, and the merit of Chriſt doth free them from the firſt death, and giue them a part in the firſt reſurrection. For the ſtate of the Epheſians is for this purpoſe propoſed, that it may be a patterne of the condition of all other Chriſtians: *You hath hee quickened that were dead in treſpaſſes and ſinnes. Eph.2.1.*

a Secondly, the prouidence and power of God, doth ſhield them from the hurtfull ſword, which would bring them to an vntimely ende. And they can at all times open heauen gates, by the key of prayer, and haue acceſſe to God in all diſtreſſes. *Haman* was ſtored with riches, and aduanced to dignitie, and backed with great friendes: and yet on a ſodaine with the turning of an hand, his life, and power, and whole eſtate was ouerturned. And *Mordecay* was a poore man, a captiue, maligned and condemned, and came ſo neere to the chawes of death, that after a ſort it breathed vpon him: yet being a righteous man, and crying to the Lord, hee obtained a glorious deliuerance. *Iehoſaphat* ſeemed to be in as great perill as *Ahab*, and *Ahab* was of as great wealth as *Iehoſaphat*, yet God gaue direction to the hand of one archer, vnwittingly to ſhoote, and to the arrow to light vpon him, and to finde a chinke in his armour, and to hit him in ſuch a place, as through which it pearced to his life. And contrariwiſe hee perſwaded the hearts of many others who preſſed vpon *Iehoſaphat* to withdraw their hands, and to let him alone in ſafetie.

Thirdly, the death of Ieſus Chriſt hath ſo plucked out the ſting, and taken away the venome of their naturall death, as that it is conuerted into a quiet and comfortable reſt.

Fourthly, the Reſurrection of Ieſus Chriſt ſhall at the laſt day ſubdue and deſtroy this death, that now houldeth their bo-

die

dies in the graue, and death ſhall dye, and they ſhall liue in immortalitie and euerlaſting bleſſednesſe.

Inſtruction to euerie one to get a ſure poſſeſsion of ſound and vnfained righteouſneſſe, ſuch as will hould weight in the ballance of Gods righteouſneſſe, before his iudgement ſeate: and therefore let him obſerue theſe three generall rules which bee effectuall and neceſſarie. Firſt, that he put off the old man, with the carnall reaſon and ſhewes thereof: diſclayming, for authentick and allowable goodnes, all counterfait, natural & ciuill vertues, and bee clothed with Chriſt and his merits, & ſanctified with his holy Spirit. *Phil.* 3. 9. 10. Secondly, that hee make a narrow ſearch to finde out all his ſinnes, and that with godly ſorrow & repentance for the ſame: obtaining alſo pardon and remiſsion for them, through the bloud of Ieſus Chriſt. Thirdly, that he make a conſcience, conſtantly, and totally to walke in the commaundements of God, endeuoring to pleaſe him in all things. For hee that leaueth off well dooing in the end, ſhall looſe all the comfort of his beginning. And he that is content to ſerue God but in a parte, may bee ſuſpected to ſerue him ſoundly in no parte. Vſe. 1

Conſolation to them that haue attained to this righteouſneſſe, and bee furniſhed with it, in heart and behauiour: they are throughly armed not onely with the breſtplate, but with the whole and complete armour of God, againſt Sathan and all his forces. And ſo likewiſe are they in ſafetie from the perill of all places; the violence of all perſons, and the terrours of all times, and ſeaſons. When they are in health they neede not to feare ſickneſſe: when they are ſicke, they neede not to feare death: when they are to die, they neede not to dreade the daunger of damnation. 2

The Lord will not famiſh the ſoule of the righteous: but hee caſteth away the ſubſtance of the wicked. Verſe. 3

Theſe words bee inferred vpon the former, as an anſwere to a ſecret obiection, that might bee made againſt them; Why ſhould it bee thought that men get no good by gathering ri-

ches in what manner soeuer? They stand them in steade in time of dearth & scarcety; when others that want them, though neuer so iust, are like to perish. Now here hee sheweth the case to bee otherwise, Good men are not vnprouided of foode because they are vnfurnished with wealth: and sinfull men haue no assurance of prouision though they haue riches: *for the Lord will not famish the soules of the righteous*, that is, will not suffer the men themselues to starue, though they haue neuer so little: *But will cast away the substance of the wicked*, that is, he will depriue them of the possession or vse, or vertue of it when they are in greatest neede.

Doct. A poore Christian better then a rich worldling.

The lord will not, &c. Poore Christians be in better estate then wealthie wicked men, euen in respect of bodily prouision and maintenance. Such a comparison is made, *Psal.* 34. 10, that *Lyons*, that is, mightie, strong, and boysterous men *suffer hunger, and sustaine want* (as was notably seene in the case of *Nabuchadnezzer*, who in the middest of his greatest power, his ample dominions, and large possessions, was yet turned a grazing like a beast, amongst the beasts): *But they that seeke the Lord shall want nothing that is good.* They may sometimes bee without that which they wish for, because they may wish for that which will not well agree with their safetie. But whatsoeuer is good, and their neede requireth it, that shall vndoubtedly be ministred vnto them.

Obiect. But may not a godly man die of hunger? shall we condemne al that are affamished.

Answ. There is no doubt but many men, euen faithfull seruants of God in sieges, & extreame dearths &c. be brought to their ends, through penury and want of food: but then it is good for them so to come to their end. The Lord doth call them home to heauen by such a messenger. In the like sense it is said in the former *Psal.* 34. 20. *That not one of their bones is broken*, that is, to their hurt, or through neglect of Gods prouident care ouer them. But one may haue his bones broken, & be hewed or sawed a sunder, in great mercie, *Heb.* 11. 37. So there is a promise to Gods people to preserue them from the pestilence, *Psal.* 91 7. and yet many blessed saints bee taken away

away by it to euerlasting glory. Else *Dauid* would not haue giuen them that testimonie who so dyed at that time, calling them poore harmelesse sheepe; or haue offred himselfe to that kinde of death to preserue them aliue. The meaning is then that religious men shall neuer bee plagued with the venome and sting of scarcetie and famine, hauing it executed as a curse vpon them, as it falleth out with sinners.

Reasons. 1. First, they haue the good prouidence of God continually for them: his eyes are open to see their neede, his eares are open to heare their prayers, his hand is open to releeue their necessities, his treasury and rich store house is open and able to supply all their wants. They haue his loue and fauour, they haue his power and sufficiencie, they haue his word and promise, they haue his truth and fidelitie, that he will neuer faile them. *Heb.* 13. 5.

a Secondlie, the wealthie misers of the world haue the hand of God against them, to consume that which they haue augmented, to scatter that which they haue gathered together, and to cast away that, as a cursed thing, which they haue laid vp as a precious treasure. They trust not in him, but make that their hope, and therefore he will make that to deceiue them when they haue greatest neede of helpe. They doubt not but it shall goe well with them, when others be in extremitie, and therefore they shall bee brought into straits, when it shall goe well with others. And so much the rather becausse they doe not onely glory in their wealth, and lift vp themselues aboue poore Christians, but arme themselues therewith and make it a weapon of oppression.

Vse. 1. Consolation to good men that haue inwarde store of grace, though their outwarde state of money, or other substance bee very slender and small: And though their friends should also faile as well as their wealth, yet they be neither destitute of friendship, or welfare. Becausse the Lord himselfe is all-sufficient in himselfe and most neerely vnited, and knit vnto them by the bond of fatherhood. The Prophet professed, and published his assurance to all the world, that he *should want nothing*, in this regard that *God was his sheepheard*. *Psal.* 23. 1. And

how can he posibly then bee forlorne, that hath him to his father? Euen wicked men will be tender of their children, & the Beares and Dragons will be carefull of their young ones. *Lam.*4.3. and shall the God of all goodnesse withdraw his hand to helpe his sonnes and daughters? especially sithens hee reacheth it out to minister foode to euerie liuing creature, and amongst them to his verie enemies? and from his owne kindnesse he can bow mens affections to be kinde, and make their very enemies, friends, and friendly vnto them. And let that fall out that the times should bee harde, and the prices of victuals high, yet Gods store is not diminished, nor his plentie abated but he can afford his familie sufficient allowance as well in the deareſt yeares, as when things bee at the cheapest. And the indeed his prouidence is most seene, and his goodnesse most felt, and the truth of his word most clearely manifested. For he promiseth, *Psal.* 37.19. *They shall not be confounded in the perilous times, and in the dayes of famine they shall haue enough.* Whe of *Iacob* had experience in a speciall manner: hee neuer fare better then in the yeares of dearth: when all others wanted, he abounded: when the Ægyptians themselues that sowed the corn were readie to perish for want of corne, he with his house hold was plentiously prouided for amongst them, and that for nothing.

Terror for them whose whole happinesse dooth hange their riches: though they be full nowe, they may quickely be emptied: and though they seeme to want nothing, the curse of God may speedily bring them to be destitute of euery thing. So did *Mary* sing by the spirit of God in her song of reioycing *Luk.*1.53. *He hath filled the hungrie with good things, and the rich he hath sent emptie away.* And so did *Hanna* also praise the Lord for the same. 1. *Sam.* 2. 5. *They that were full, are hyred forth bread, and the hungry are no more hired.* A great alteration was made in their states on both sides. The poore which laboured in other mens worke for wages were sufficiently prouided for at home, and the rich and wealthie which were maisters of many, were compelled by need to frame themselues to be other mens seruants.

A deceitfull hand maketh poore: but the hand of the diligent maketh rich. Verſe.4.

This verſe alſo containeth an anſwer to an other obiection, which might riſe out of the wordes immediately going before; If foode and maintenance be the gifte of God, and they that haue little ſhall be kept from want, and they that haue great ſtore ſhall be ſtript of all, to what ende ſhoulde men trauaile and take paines? the wiſeſt way is to giue ouer all labour. Now this hee refuteth by ſhewing the meanes whereby righteous men vſe to receiue this food and prouiſion from Gods hand, and that is by ſedulitie and diligence in their vocations. And therefore he demonſtrateth the contrarie effects of contrarie men namely, of ſlouthfull perſons, and ſuch as be induſtrious, and painefull. Slouthfull perſons fall into two euils: the one is the practiſe of deceitfulneſſe, called heere a deceitfull hand: the other is the burthen of pouertie, which is a puniſhment inflicted vpon them, both for fraud and idleneſſe. They that bee diligent haue their reward yeelded vnto them, that they thriue, and proſper by the labour of their hands: and though their wealth bee not ſo great in quantitie, yet the ſmalneſſe therof is recompenſed in qualitie, and good vſe of it, & therefore is called *precious riches*. Chap. 12. 27. And ſo they haue neither neede nor diſpoſition to giue themſelues to deceitfull ſhifts, as ſluggards.

A deceitfull hand, &c. Falſe dealing is no profitable trade to gaine by, it rather hurteth then helpeth them that vſe it. Tending to this purpoſe are many Parables in this booke: as Chap. 13. 11. *The riches of vanitie ſhall bee diminiſhed*: they may be gotten, but not long kept, and though they periſh not, nor be taken away all at once, yet they will conſume and bee waſted by degrees. And as this euent is heere declared to come vpon euill gotten goods, ſo in an other place hee telleth the miſerie that ſhall ouertake the men themſelues, that ſo fiſh for them. Chap. 19. 15. *A deceitfull perſon ſhall bee affamiſhed.* As wealth will forſake them, ſo friends will faile them, & God will curſe them, and pouertie will oppreſſe them. Doct. 1 Guiles bring no gaine.

First,

Reasons. 1 First, the Lord doth hate, and curse both deceit, and deceiuers, as being abhomination vnto him: and therefore his displeasure will kindle a fire in their estate to consume them.

2 Secondly, consider from whence verie often this deceitfulnesse proceedeth: from idlenesse and remisnesse of men in their callings, as many texts doe testifie, & the *Antitheſis* especially and opposition in the two places before alleadged. Now if single sloathfulnesse of it selfe will so eate vp a mans estate, as heereafter is to bee shewed; much more when it hath such a companion to take parte with it. And for experience heereof looke vpon gamesters, and couseners and shifters, and all such kinde of people, and see whether their owne negligence, and vniust courses doe not like hungry and greedy beasts deuour and swallow vp all their portions.

3 Thirdly, it is a righteous thing with God so to requite them with penurie, that by fraud, and falsehood seeke to bring other men to it.

Vse. 1. Instruction, if wee bee visited with beggerie or needinesse (the burden of pouertie pressing vs so heauily that wee cannot well beare it) let vs examine our owne courses, and call our waies to account, to see whether our owne fraud & guile have not brought such a gueſt to our houses: and so doing, we shall turne the poyson vnto a medicine, and that which is to others iudgement, may be to vs a singular mercy to draw vs to repen-

8 tance, from such vnrighteous behauiour.

Secondly, wee be yet spared from the stroak of God, that hath not arrested our substance being forfaited by falsehood, nor depriued vs of the same. Let vs then speedily preuent the punishment by breaking off the sinne by repentance, by mercie, by reformation and restitution to the right owners, so far

3 as possibly wee shall bee able.

Reproofe of their folly which hope to inrich themselues by deceit and wrongfull dealing, trusting to rise by that which bringeth others to a fall, and to turne that to a gaine, which is to others a losse. But by triall they shall bee taught, that they may as well looke to thriue by vnthriftinesse, as to encrease their stock by deceite: or profit themselues by rapine, and wrong

wrong doing.

Obiect. But it appeareth, that their ſucceſſe is correſpondent to their expectation, the euent proueth that they make a gaine of it. The Prophet teſtifieth, that, *As a cage is full of birds, ſo their houſes are full of deceit, and thereby they are become great, and waxen rich.* Ierem. 5. 27.

Anſwere. They may get things into their hands, and yet be preuented of the fruition of them. They may haue them for a time, and loſe them at the laſt, as the ſame Prophet alſo teacheth: *As the Partridge gathereth, or layeth egges, and hatcheth not: ſo he that getteth riches, and not by right, ſhall leaue them in the middeſt of his dayes, and in the end die like a foole.* Ierem. 17. 11. They haue not a broode of comforts, ſo ſoone as they ſit vpon their neſt of riches, they may bee troden vpon, or addle, or eaten vp. Euill may befall them before they can doe them any good, or if their goods remaine, themſelues may ſoone be remooued from their goods: and in the meane time haue the curſe of God on ſoule, and body, which is much more grieuous, then to be ſmitten in outward eſtate.

But the hand of the diligent, &c. They greatly help their owne eſtate that are painefull, and faithfull in their vocations. Among many teſtimonies whereby this point is confirmed, that is to be noted which is in the thirteenth Chapter of this booke. *The ſoule of the diligent ſhall haue plenty, or bee made fat,* as the word ſignifieth. Where though by ſoule he vnderſtandeth the whole man, yet that part is not named in vaine. Their bodie, and outward man ſhall haue enough, and the ſoule and inward man ſhall be content and ſatisfied with enough, and much refreſhed by it. Doct. 2. A man faithful in his calling betters his eſtate. Prou. 13. 4.

Reaſons. 1. Firſt, it is appointed to man by the decree of God, not onely as a duetie to trauell, and labour, but alſo as a portion *to eate his bread* thereby, and enioy the fruit of his labour. *Gen.* 3. 19. *Pſal.* 128. 2.

2 Secondly, diligence, and painefulneſſe, is a ſeruice to God, and they that here haue the promiſe made to them, are ſuch as performe their works in conſcience, and obedience to his will, and therefore may well be aſſured of allowance to maintaine

them. As for ſuch as worke for the worlds ſake, in pride, and couetouſneſſe, or vpon coaction and neceſſity, or for any o. the ſiniſter reſpect, they may bee ſayd to bee great doers that meddle in much dealing, but nothing diligent: and therefore it is no maruell, though all their toyle and trauell doe ſeldome take any good effect.

3 Thirdly, their paines and labours are for the common good, they ſerue for the vſe and profit of mankinde, (for they that ſpinne the ſpiders web, and are more buſie then well occupied, are not to bee counted in the number of theſe) and therefore ſhall not faile of the benefit of it themſelues.

4 Fourthly, faithfull imployment, and paines taking is a medicine againſt pride, and helpeth to worke humility, and therefore maketh ready the way for all good proſperitie.

5 Fiftly, by this meanes they are kept from vicious companions, and ſinfull exerciſes, and all kinde of ſuch vnthriftie courſes, as whereby the ſtates of many men come to vtter ruine and ouerthrow.

Vſe. Inſtruction to all degrees from the higheſt that ſitteth on the throne, vnto the loweſt that cleanſeth the chanels, or grindeth at the mill, that euery one attend with heedefulneſſe to the dueties of his calling without remiſneſſe, or negligence. Art thou great, and ſubſtantiall, as we vſe to ſay? take this way to increaſe thy greatneſſe, and inlarge thy ſubſtance, and as the multitude of riches and titles doth not diminiſh thy liking and eſtimation of them, ſo let it not abate thy induſtry and diligence in any ſeemely ſeruices. And thou which art poore, and of inferiour place, let it not repent thee to trauaile in worke that others peraduenture would diſdaine to exerciſe, but proceede in hope, and knowe for thy comfort, that *in all labour there is abundance*. Chap.14.23. And albeit now thou art at the commandement of others, and according to their willes art wholly vſed in their workes, yet remember that *the hand of the diligent ſhall beare rule*. Chap. 12.14. From a ſeruant thou maieſt growe to bee a maſter, from a labourer or hireling, thou maieſt attaine to be an officer, and haue others at thy commaundement. But whatſoeuer thy ſtate prooue to bee amongſt men

aſſur

assure thy selfe of the reward of inheritance from God, *for thou seruest the Lord Christ.* Col. 3. 24.

Hee that gathereth in summer is a sonne of vnderstanding: and hee that sleepeth in harueſt is a sonne of confusion. Verse 5.

The drift of these wordes is to teach men to redeeme the time, and make the best aduantage of the seasons, comparing opportunitie to summer or harueſt, when the fruits of the earth are ripe, and ready to be gathered; and the persons to whom it is offered, to husbandmen that haue commodities growing in the fields. And therefore wee iudge him prudent which so stirreth himselfe, and hasteneth his people to cut downe his corne, and to inne it when it is ripe, and the weather is seasonable: so God here calleth him a sonne of vnderstanding, that is, a wise man which taketh time while time serueth, for any good purpose and occasion. And as the world crieth, fie on him that sleepeth in harueſt, that is, doth no more labour or looke to his affaires, then if hee were in a dead sleepe, and so sustaineth the losse of all his croppe, by meanes whereof hee ouerthroweth the state of all his familie: so the Lord termeth him a sonne of confusion, or which bringeth confusion, that is to say, misery and shame vpon himselfe and his friends, which striueth not to take his part of Gods blessing in due season.

Doct. Opportunitie not to be omitted.

It is a matter of great importance to make our vse of a good opportunitie when it is offered. The example of the *Ant* is to that end proposed, Chap. 39. 29; That we might learne of the vnreasonable creatures, and those which are also of no account and reckoning. They are led onely by sense, and instinct of nature; wee haue reason that may perswade to it: they haue none to giue them admonition, or to call vpon them: we haue guides to direct vs and the word of God seriously instructing vs in the duetie. And that is there commended in them, which incomparably will be more effectuall in Christians: namely, that wisedom supplieth the defect of strength, and prouidence effecteth that which other things cannot bring to passe by their power.

Examples hereof we haue in *Ioseph*, who in the time of great plentie, prouided against the yeeres of scarcitie: and in the Church of Antiochia, who being foretold of the famine to come, made prouision before hand for the Saints of Ierusalem.

Reasons, 1. First, it is a thing pleasing to God, to accept of his gifts when his gracious hand doth reach them out vnto vs: and very offensiue to him when we put by the fauour and kindnesse that he maketh offer of. For hee taketh it, either as a contempt of the things which hee would bestow: or as controlment of his wisedome, as though hee did not see farre enough into the fitnesse of euery season.

2 Secondly, the euents that fall out on both sides doe make this manifest: they that open their hands to receiue, when God openeth his to giue, they that are prepared to accept with thankefulnesse, as hee is ready to bestow in mercie, such shall haue the blessings of God confirmed vnto them with new blessings: and to them will he communicate much and often, and that which is excellent, which giue speedie entertainment to his graces. But on the other side, when men hold him off with delayes, and growe nice, and coye, and turne his benefits backe vpon him, they shall be soone rid of them, and stript of all his mercies: they shall call and crie at another time, and haue no answere, they shall search and seeke, and finde no successe, they shall feele their wants, and faile of supplie to relieue them.

Vse. 1 Reproofe of them that bee euill husbands for themselues, in the things of this present life, pretermitting the precious time of getting skill in any profitable trade or science, and onely learne the arte of vanitie, and bee many yeeres apprentices to dogs, and dice, and haukes, and boules, and to euery ruffianly companion, that shall teach them to swagger, and sweare, to swill, and quaffe, and play all the parts of professed Atheists. And so at last (their wits being worne out for want of wisedome, which would haue preserued them, their strength consumed in striuing to doe mischiefe, and age perishing in them as neuer yeelding fruit to themselues, or any others) they com-

to that condition as did the Vagabonds that *Iob* ſpeaketh of, that euery man will be ready to preferre his dogs before them (as in equitie it is fit for the maſter to take the better hand of the ſeruant) and to let his very dunghill haue preeminence aboue them. Their wretched and curſed courſes in miſſpending their time doe worke them the fulneſſe of woe and miſerie, and make them odious and hatefull to God and godly men, and to ciuill men, and burthenous and loathſome to vngodly and ſinfull men. Secondly, of them that be vnthriftie for their ſoules, which neuer applie themſelues to prepare for another life, before they be departing out of this. They doe not once thinke of ſeeking heauen and euerlaſting ſaluation, vntill they bee ſinking into hell, and perpetuall perdition. They imagine that earthly things will require long labour to compaſſe them, but pietie, and grace, repentance, and faith, may be gotten in a moment: they be ready at their will, and their will wilbe flexible to their wiſh, and neither abilitie, nor will, nor wiſh will bee wanting at the time of their deaths. Oh miſerable men, how long will their eyes be blinded! How long will their hearts be hardned! Doe they not perceiue that ſinne and Sathan haue power ouer their affections and deſires, and purpoſes, and will, and all the faculties of their whole ſoules? Euen this maketh it cleare that it is ſo, becauſe they doe not perceiue it to be ſo. And if their ſoules bee in ſuch bondage and ſubiection, and held at the wil of the diuel, that now in their freſh age & health (their ſenſes being more capable of inſtruction, and the miniſtery of the word ready to yeeld inſtruction) that they cannot attaine to ſound and godly ſorow, and conuerſion: let them not deceiue themſelues, as though in ſickneſſe, and paine, and dotage, and ſenſeleſneſſe, and affected blindnes of mind, they can by their owne diſpoſition returne ſincerely to the Lord.

Bleſſings are vpon the head of the righteous: but iniquity ſhall co- Verſe 6.
uer the mouth of the wicked.

Bleſſings, That is, all kinde of happineſſe, euery good gift of God that is fit for them, as peace, plentie, grace, and health,

&c. All ſhall be vpon the head of the righteous, meaning vpon the whole ſoule and body of euery faithfull holy man. And they are ſayd to be on the head, becauſe they come down from aboue, and light as it were vpon the head, and ſo deſcend to the other parts. But iniquitie, the vengeance of God executed for violence and ſinne, ſhall couer the mouth of the wicked, ſhal take away all excuſes, and defences from him. Now here is ſomewhat vnderſtood in the former clauſe, and expreſſed in the later: and ſomewhat vnderſtood in the later, and ſupplied in the former. Bleſsings are vpon the head of the righteous, and therefore doe open his mouth, *viz.* to praiſe God, and maintaine his own innocencie, and iudgements (called here violence or iniquitie, by a *metonymie* of the cauſe) they are vpon the head of the wicked, and ſo cloſe vp their mouth.

Doct. 1 Bleſſednesse is the greateſt gift of God to his ſeruants.

Bleſſings, &c. The greateſt reward that God doth giue to his ſeruants in this life, is to bleſſe them. That is very ordinary with the Prophets in the Pſalmes, and other places of Scripture in wiſhing well to the Church, to pray for this, and in gratulations to commend it, and in thankefulneſſe to God to acknowledge it. As in the fift Pſalme, verſ. 12. deſiring the comfort and ioy of faithfull men, and praying the Lord to worke it in them, he ſheweth what iuſt cauſe they had to bee ſo affected: *For thou Lord* (ſaith hee) *wilt bleſſe the righteous, and with fauour wilt compaſſe him as with a ſhield.*

Reaſons, 1. Firſt, ſuch bleſſings as are here ſpoken of, be ſure teſtimonies of Gods loue, and proceede meerely from his gracious goodneſſe, they are infallible pledges of his fauour, as it appeareth in the words of the Pſalme laſt quoted.

2 Secondly, they be prerogatiues peculiarly appropriated to godly men, for ſayth he in another place: *Saluation belongeth to the Lord, and thy bleſſing is vpon thy people.* It is alwayes accompanied with ſaluation, none are bleſſed but ſuch as are ſaued: and none are either bleſſed or ſaued, but ſuch as are the people of God.

3 Thirdly, they haue all good things infolded in them, which readily according to our neede are miniſtred vnto vs. *Deut.* 28.

Fourthly,

Fourthly, Gods bleſſings doe ſeaſon all proſperitie, and the gifts that it bringeth, and maketh them comfortable: and all aduerſitie, and maketh it profitable; whereas the curſe doth poyſon both to the wicked. 4

Inſtruction, that whereas we deſire to haue the Lord powre this heauenly gift vpon vs, ſo let vs obſerue the conditions that he doth preſcribe to them which ſhall receiue it. Let vs get holineſſe into our hearts, and bleſsings cannot chuſe but bee vpon our heads: let righteouſneſſe haue place in our actions and behauiour, and peace will haue force in our ſoules and bodies. Vſe. 1.

Conſolation to all true hearted Chriſtians that haue this bleſſed gift of Gods bleſsing. He that may truely bee ſayd to poſſeſſe the bleſsing, cannot poſsibly ſay how much he doth poſſeſſe: The varietie of his treaſure is vnſpeakeable: his ſubſtance exceedeth all eſtimation: his inheritance is endleſſe, and without all bounds and limits. Though we ſhould bee as much moleſted with malicious men, as *Dauid* and *Paul* were, and as much aſſaulted by Sathan and tried by Gods owne hand, with loſſes, or bodily infirmities, as *Iob* was; yet if we be bleſſed of God as they were, what cauſe can there bee of feare, or griefe, or diſcontentment? The bleſsing bringeth ſtrength for ſupportance in them: the bleſsing bringeth iſſue and deliuerance out of them, the bleſsing worketh the right vſe of them: the bleſsing yeeldeth a plentifull reward of comfort, and good proſperitie in this life, and of glory and euerlaſting happineſſe in the life to come. 2

When God entreth into iudgement with wicked men, hee will cauſe the plague ſo to manifeſt their ſinnes, that they ſhall not bee able to denie them. Though hypocrites can make the greateſt ſhew, and vſually bee moſt forward to ſpeake for themſelues, yet when God found out the diſſembler in the Goſpel, and called him to a reckoning for intruding himſelfe to his feaſt without a wedding garment, he was ſtriken dumbe and ſpeechleſſe, he could plead nothing for himſelfe. *Haman* ſtanding onely before the miniſter of Gods vengeance, hauing been before that time his greateſt friend, yet when *Heſter* accuſed Doct 2. Wicked mens ſin ſhall bring them to ſhame Mat 22. 12. Heſt. 7. 6.

cuſed him of his falſe and cruell practiſes: he ſtood mute, and could not reply. Hee that attempted to ſtop the mouth of *Mordecai*, had his owne mouth ſtopped with his violence. And therefore when God himſelfe commeth to indite men, and to
Pſal.50,21, *ſet their ſinnes in order before them, all mouthes ſhall be ſtopped*, and
Rom.3,19. *all the world ſhall be culpable before him.* No ſinfull and vnregenerate perſon, which hath no right to plead Chriſts merits, can poſſibly ſpeake any thing to iuſtifie himſelfe.

Reaſons. 1 Firſt, that the Lord may haue his words verefied to be all true and righteous, and his dealings alſo iuſt and holy. *Pſalm.* 51.4. And for this cauſe, howſoeuer ſinfull men haue their mouthes ſhut vp at his iudgements, that they can ſay nothing for themſelues, yet hee doth ſometimes open their mouthes, to drawe out a confeſſion againſt themſelues, as in the caſe of *Iudas*, and *Pharao* and *Adonibezek*. *Matth.*27.4. *Exod.*9.27. *Iudges* 1.7.

2 Secondly, in regard of the elect ſinners, that ſeeing the ſinne and puniſhment mixed together, and themſelues guilty of the one, and worthy of the other, they may be humbled, and driuen to repentance. So were *Ioſephs* brethren frighted, and brought to make this confeſsion? *What ſhall we ſpeake? and how ſhall we iuſtifie our ſelues? God hath found out the wickedneſſe of thy ſeruants.* Gen.44.16.

3 Thirdly, it maketh the torments of the reprobate to bee exceeding fearefull and terrible.

4 Fourthly, it is for admonition to others to take heed by their examples. This hath *Zacharie*. Chap.1.4.5.6. &c. *Bee not like your fathers that would not heare the former Prophets. Where are your fathers? Did not my words take hold of them? and they returned, and ſayd, as the Lord hath determined to doe vnto vs, according to our owne waies, and workes, ſo hath hee done.*

5 Fiftly, for the ioy and comfort of Gods people, ſeeing the Lord vndertaking their cauſe, and executing his wrath vpon their enemies.

Vſe.1. Admonition, not to aduenture to commit ſuch ſinnes as we can cloake, and colour by denials, defences, excuſes, or extenuations: or if we haue that way faulted already, let vs ſpeed

our confeſsion, leaſt the Lord haſten his plagues to compell vs vnto it: or if we will not be brought to acknowledge them our ſelues, the iudgements and curſes which hee will ſend foorth, ſhall openly publiſh and declare them. And therefore it is good to iudge our ſelues, that hee may ſpare vs: to open our mouthes for a free confeſsion, and to ſhut them from leſſening of our offences. So did *Iob*, Chap. 39. 37. *Behold, I am vile: what ſhall I anſwere thee? I will lay my hand vpon my mouth. Once haue I ſpoken, but I will anſwere no more: yea twiſe, but I will proceede no further.* And that grace doth God promiſe to his people by the Prophet *Ezechiel. I will eſtabliſh my couenant with thee, and thou ſhalt knowe that I am the Lord, that thou mayeſt remember, and be aſhamed, and neuer open thy mouth any more: becauſe of thy ſhame, when I am pacified towards thee, for all that thou haſt done, ſaith the Lord God.* Ezech.16. 62,63.

The memoriall of the iuſt ſhall bee bleſſed: but the name of the wicked ſhall rotte. Verſe 7.

This is one particular of the bleſsings mentioned in the former verſe, that that which is deareſt to a man, as his name, ſhall be in eſtimation, and good account. The remembrance and mention of him being abſent aliue, and when hee is dead, ſhall bee acceptable, and with his praiſe and commendation: But the name of the wicked is curſed, and therefore had in hatred, and deteſtation, euen as much loathed as the ſtinke of his carcaſſe, that lieth rotting in the graue.

Doct. Good men grow in credit, but ſinners glory ends in ſhame.

The credite and honour of good men will growe to be better, and the reputation of ſinners will bee turned into ſhame. Onely godly men haue good names, and it is one difference that God putteth betweene them and the wicked, that they bee bleſſed herein peculiarly, and all others excluded from the benefit of it. Such a threatning doth *Iſaias* denounce againſt the wicked: *You ſhall leaue your name as a curſe to my choſen: for the Lord God ſhall ſlay you, and call his ſeruants by a newe name.* Though ſinfull men be magnified of ſinners, yet they ſhall be made abhominable to Saints, and that is the greateſt Iſa.65,15.

reproche: and though good men bee deſpiſed of the world, yet God will giue them glory, and increaſe it, and vouchſafe them the titles, not onely of his ſeruants, but euen of his owne children.

Reaſons. 1 Firſt, they all, and none but they, are in credite with God and good men, and that onely is to be accounted true honour.

2 Secondly, the graces of ſound hearted Chriſtians, will more and more appeare, and ſhine out, and the ſecret ſinnes of hypocrites, and other euill men will be diſcouered, and brought to light, and both ſorts ſhall haue eſtimation in time, according to their behauiour: which Saint *Paul* meaneth, when he ſaith, *That as ſome mens ſinnes are open before hand, and goe before vnto iudgement: ſo ſome other mens follow after. Likewiſe alſo, that good workes are manifeſt before hand, and they that are otherwiſe cannot be hid* 1. Tim. 5. 24, 25.

3 Thirdly, glory is an vnſeparable companion of goodneſſe: and ſo is ſhame of ſinne: for God hath ioyned them together, and therefore hee that hath one of them cannot bee without the other.

Vſe. 1. Confutation of their errour, that hope to become honourable, and famous, and to leaue a name behind them, by fleſhly courſes: Some by getting much, and raiſing vp their houſes, and performing great exploits. But the vnhappy ſucceſſe of their vaine expectation, is noted in the Pſalmes, that *though*

Pſal. 49. 11, 12 *they thinke their houſes and habitations ſhall continue from generation to generation, and call the landes by their names, yet they ſhall not continue in honour, but periſh* like beaſts that die of the murraine. Who in all the world preuailed like to *Nabuchadnezzar*, in *Nabuchadnezzars* time? and yet howſoeuer he was applauded and admired at the firſt, he was derided and exploded at the laſt, and made a prouerbe, and parable of reproche. Some by fine wit and policie, and dexteritie in ſpeaking. But let *Achitophel* and *Herod* be examples to theſe, the one in counſell was wonderfull deepe, and his ſpeaches were as oracles and yet we repute him not to be a man of famous memory, but behold in him the very image and figure of infamie. The other for his eloquent oration, was deified of the people, and

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with a concordant acclamation extolled for a god; but yet as God layd a present stroke vpon his bodie, and deliuered his life into the power of base vermin, to gnaw out his bowels, so hee layd a continuall curse vpon his name, which will cleaue vnto it for euer. Some others by hypocrisie, and pretence of mercie and pitie: and yet without all conscience or loue of either. But praise so purchased, is subiect to staines and losse of colour. The Pharises had obtained the opinion of goodnesse, godlinesse, righteousnesse, and of all vertue. They were almost of al men, thought to be the most holy men: and can there be now a greater indignitie offered to a man, than to call him a Pharisee? for that name carrieth in it the perfect paterne of pride, hypocrisie, and palpable dissimulation.

Consolation to righteous men that God vndertaketh the protection of their names: it is not in the power of any creature, to spoyle them of their credit and reuerence: it is as surely preserued as their saluation: as their life is euerlasting, so is the amiable remembrance of them. *The righteous*, sayth the Psalmist, *shalbe had in an euerlasting remembrance*. The Prophets, and Apostles, and Christ himselfe, and good men in their times were euill spoken of, and now haue a most blessed memoriall. And so of later yeeres, it was a great dignitie to bee a *Wolsey*, or a *Gardiner*, or others that were of great place, and cruell dispositien, but now wee reuerence the names of *Cranmer*, *Ridley*, *Latimer*, *Hooper*, *Bradford*, and the meanest of them that suffered for the Gospel of Christ, though they were then condemned for heretikes. The Apostle *Peter* encourageth vs to be bold and cheerefull *though wee should bee rayled vpon for Christ his sake: for the Spirit of God is a Spirit of glorie*, and that is giuen to vs *and resteth vpon vs*, and who shall remoone it from vs? *Nabothes* name was in great hazard to be blemished, when hee was conuicted, and executed for treason, and blasphemie, and no meanes left in appearance, to cleare his innocencie: yet God knowing it, hath made vs to know it, and the short shame that he bare for a time, is turned to a durable honour through all generations.

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Psal.112.6

1.Pet.4.14

Verse 8. *The wise in heart will receiue commandements: but the foolish in talke shall be beaten.*

The wise in heart, &c. That is, such as haue sauing knowledge, and conscience, *will receiue commandements*, will heare and obey the word of God without replies, and cauils against it: *but the foolish in talke*, he that abuseth his lips to murmuring and friuolous obiections, *shall be beaten*, that is, shalbe plagued for his contempt.

The sense will be plaine, if the supply be made in both clauses of the opposition, in this manner: The wise in heart will readily receiue commandements, and therefore shall be rewarded: but the foolish in heart will bee foolish in talke to reiect commandements, therefore he shall be punished.

Doct. Men must obey where God cõmands. Iames 1.19. We ought to be tractable to the will of God, without resisting or gainsaying. To this duetie Saint *Iames* doth admonish vs, saying: *Let euery man be swift to heare, and slow to speake:* his meaning is not to perswade men to come suddainly, and rashly to the word without preparation: but to hearken desirously, with reuerence and attention when they are prepared, and not to picke quarels against that which is deliuered, vnaduisedly and out of a distempered affection, but vpon mature deliberation with a minde willing to bee resolued, to propose their doubts.

Reasons. 1 First, the Lord hath absolute authoritie ouer vs, and therefore he iustly may lay his commandements vpon vs.

2 Secondly, his whole will, and all his wayes are perfectly righteous: and therefore to take exception against them must needes be vnrighteous.

3 Thirdly, they are altogether full of wisedome: and therefore none but fooles wil presume to charge them with folly.

Vse. 1. Instruction to cast off, and remooue away the sinfull lusts of our hearts, the fleshly discourse of carnall reason, and the resolute and settled purpose of any wicked way. For all these will imbitter the soule, and whet the tongue to withstand and resist the holy commaundements of God. *Iames* 1.21. 1. *Pet.* 2.1. *Ier.* 44.16,17.

Reproofe

Reproofe of them that are willing to receiue the promiſes of God, but not the commandements: or if they doe, it is in ſuch things as be agreeable to their owne will, or at leaſt not contrary to it. So they dealt with *Ieremiah*, intreating him to declare vnto them, all that the Lord ſhould ſay, & they would doe it; and they would haue been as good as their word, if hee had incouraged them to take their voyage into Egypt, whither they were bent to goe: but when he diſſwaded them from it, by expreſſe prohibition and threatnings, they grew to another point; that it was not God which ſpake that, but *Ieremie*; and *Ieremie* did not ſpeake truely, but falſely; and it was not of himſelfe, but from *Baruch*; and *Baruch* had no good meaning in it, but to deliuer them into the hands of the Caldeans to be ſlaine, or carried away captiues. *Ier.* 43.2,3. 2 Ier. 42,20.

Conſolation for them that ſubmit themſelues to learne and obey the doctrine of gods will, though it many times do croſſe them in their affections and deſires, in their reaſon and conceits, in their pleaſures and delights, in their profits and commodities: this manifeſteth true wiſedom, this declareth a faithfull heart, this giueth a cleere teſtimonie of ſinceritie. The rich yong man attained not to this, nor *Herod* went ſo farre: though he did many things by *Iohns* perſwaſion, yet hee would not wholly conforme himſelfe as to the will of God, to doe euery thing, or to leaue euery thing according as hee required. *Mat.* 19.22. *Mar.* 6.17,18,20. 3

Terrour for the braue gallants of our age which exerciſe their ripe heads, and freſh wits, in wreſtling with the trueth of God, and take it for a glory to giue it a foyle. But howſoeuer their prompt wits, & ready tongues together with art, and Sathans aſsiſtance, may ſometimes perplexe and trouble a poore Chriſtian, yet ſhal they nothing preuaile againſt Chriſt, and his veritie, nor gaine any thing at his hands, but ſhame and puniſhment. It were ſafer for them to incounter with tenne *Samſons*, then to trie their manhood with one point, or article of Gods holy doctrine. But their caſe is worſt of all, which obſtinately, peruerſely, and of wilful malice doe reiect all that is taught them out of the word. It is in vaine to admoniſh them, 4

as the Prophet ſayth, *Hoſ.* 4.4. *Thy people are as they that rebuke the Prieſt:* that is, preſumptuous perſons, ſinning with an high hand, in refuſing to heare, or be directed by the Prieſt, then of the lawe, *Deut.* 17.12. or to giue eare to the Miniſters of the Goſpel now: but contentiouſly diſobey the truth, and ſo bring *vpon their owne ſoules indignation, and wrath, tribulation, and anguiſh*, Rom. 2.9.

Verſe 9 *Hee that walketh vprightly, walketh boldly: but he that peruerteth his waies, ſhalbe knowen.*

Hee that walketh vprightly, that is, doth carefully looke to his wayes, with an honeſt heart, *walketh ſurely*, hauing both the affection, and ground, and effects of Chriſtian boldneſſe: *but he that peruerteth his wayes*, that is, doth allow himſelfe in any courſe, though neuer ſo ſecretly, *ſhall be knowen*, his ſinnes ſhall be detected.

The ſenſe of the whole verſe may bee thus expreſſed: *Hee that walketh vprightly, walketh ſurely*, becauſe his faithfulneſſe ſhall bee knowen to his prayſe; *And hee that peruerteth his wayes, walketh dangerouſly*, becauſe his lewdneſſe ſhalbe known to his ſhame.

Doct. He liues ſafely, that liues ſincerely. All ſound ſafety, and boldneſſe proceedeth from ſinceritie of heart, and integritie of life. Euery religious man that feareth the Lord, hath this promiſe, *Pſal.* 112.7,8. *That no euill tidings ſhall make him afraid, becauſe hee beleeueth in the Lord:* if all the world would tell him of peril, when God himſelfe doth warrant him ſafety, hee wil giue moſt credit to him that hath moſt trueth, and moſt power alſo to diſpoſe of all euents. And his heart is not as a pole that is pitched vp, or a ſtake that is ſticked vp, which euery hand may plucke away, or euery blaſt of winde may blow downe, nor like a drie wall without a quoine or buttreſſe, or any other binding to fortifie it: but it is fixed and eſtabliſhed as a tree that is well rooted, & groweth ſtrongly, or a building that hath a ſure foundation, and ſtandeth faſt and ſo is freed from feare, and all ſlauiſh terror.

Reaſons. 1 Firſt, his heart hath Gods own eye to behold it, and his ſpirit to teſtifie the faithfulneſſe of it, and ſo receiueth comfor-

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from him, as *Iob* did, when in the confidence of his cauſe, and conſcience, he ſaith, *O that I had ſome to heare me: behold my ſigne, that the Almightie will witneſſe for me, though mine aduerſary ſhould write a booke againſt me.* Whereas contrariwiſe, the hearts of hypocrites, being ſearched by him, are found moſt fraudulent and deceitfull. Iob 31,35

Secondly, the courſe of their actions is ſuch as will endure light, and the more they are examined, the better they will proue, and therefore they need not feare any might or malice, or cunning aduerſaries that ſhall ſeeke their diſgrace. And vpon the aſſurance of this, the Prophet profeſſeth his vndanted courage, and magnanimitie, with chalenge alſo to his calumniant enemie whoſoeuer he were. *I haue ſet my face like a flint, and I know that I ſhall not be aſhamed. He is neere that iuſtifieth me, who will contend with me? let vs ſtand together: who is mine aduerſary? let him come neere to mee.* And though their enemies for a time doe falſely ſlander them, yet the Lord in due ſeaſon *will make their righteouſneſſe as cleere as the noone day.* Pſal. 37 6. 2 Iſa.50,7,8,

Thirdly, their bodies and ſtate are in Gods cuſtodie, and he hath vndertaken the defence, and preſeruation of them, as hee promiſeth, Chap.3.26. *The Lord ſhall bee for thine aſſurance, and ſhall preſerue thy foote from taking.* Whereas the wicked are out of Gods protection, and goe perpetually in perill. 3

Fourthly, their ſoules are prepared for death and the iudgement ſeate of Chriſt, and therefore more deſire to be diſſolued, than are afraid to heare of the neereneſſe of their diſſolution: which is contrary in the wicked, *who all their dayes are in bondage to the feare of death and damnation.* Heb.2.15. 4

Inſtruction to get apparant and euident teſtimonies of vprightneſſe, which will make our liues comfortable, and keepe off many miſerable vexations and horrors, that come vpon the wicked. And this we ſhall doe, if we labour to knowe all that God would haue vs to learne, & to endeuor to practiſe all that we knowe, and confeſſe to God all that wee faile to practiſe: for ſo farre as wee are willingly ignorant of any duety, or careleſſe to performe it, or ſecure when we neglect it, and conceale our ſinnes, not acknowledging them that the Lord may remit them, Vſe 1. pſal.32,2,3

them, ſo farre wee come ſhort of a good conſcience.

2 Conſolation, for al that be vpright, that whether they walke abroad, or ſtay at home: whether they be in company with others, or alone by themſelues: whether it bee in the day or in the night; whether they bee waking, or ſleeping: they are wel aſſured of certaine ſafetie.

3 Terrour for ſinful men, whoſe conſciences be at all times ready to aſſaile them. Natural courage wil not helpe them in the time of extremity: how many ſeeming very valiant, as *Saul* for example, haue through deſperate feare, layd violent hands vpon their owne bodies? And let power and courage concurre together, yet both wil be inſufficient to ſtrengthen a heart that Gods iudgement, and their owne guiltineſſe doe weaken. As *Balſhazzar* being bold to defie *Cyrus*, and to bidde battell to the Lord himſelfe, profaning his holy veſſels in deſpight of him: yet now in the in middeſt of iollitie, amongſt his friends, in his owne houſe, in a ſtrong citie, garded with an hoſt of armed ſouldiers, hee was ſo frighted, and terrified, that his countenance was changed, his heart was reſolued into daſtardlineſſe, the ioynts of his loynes were looſed, and his knees ſmote one againſt another. And what was it that ſo daunted him? the ſight of an hand, writing vpon the wall. There were neither more enemies, nor fewer friends, nor any other alteration then before: but God wakened his conſcience, and his conſcience ſhewed him his guiltineſſe, and altogether threatned his deſtruction, and hereby his great courage was ſo quickly killed. And this alſo may ſerue to take away the vaine confidence of fooliſh men that be bold to commit iniquitie, & yet looke to eſcape the reproche of it: hoping neuer to be found out. But they forget that the Apoſtle ſayth,

1. Tim. 5. 24, 25 that mens ſinnes come to light in diuers maners, ſome preſently vpon the fact, ſome long after: ſome in their life time, ſome after they be dead, ſome reſerued to the laſt day: but ſo, that all ſhal certainly be manifeſted one day. *Cain* had as fayre poſſibilitie and likelihood to couer his crueltie, as euer any ſinner had, or poſſibly can haue to conceale his offences, no man but himſelfe knowing of it, no circumſtances being to ſift it out by

by,if hee would keepe his owne counſell;and yet what fact almoſt is more notoriouſly knowen, and publiſhed, and that with deteſtation, then his murdering of *Abel*? And it is not to be imputed to his owne ſillineſſe,or careleſneſſe of his name and credit, as though negligently he had diſcouered it himſelfe; for he would haue hid it from the Lord,and conſequently from all men,if he could haue ſo carryed the matter.

Hee that winketh with the eye worketh ſorrow: and hee that is fooliſh in talke ſhall bee beaten. Verſe.10

This confirmeth the later clauſe of the former verſe, That they that peruert their waies ſhall bee knowne, though they doe it neuer ſo ſecretly, which is meant by the winking of the eye. Yet by this it ſhall appeare that it is knowne, becauſe it ſhall bee puniſhed. For as they practiſe miſchiefe againſt others,and many times worke them ſorrow: ſo they certainly bring miſchiefe on their owne heads, and procure ſorrow to their owne ſoules. And yet all winking is not condemned: but that which tendeth to hurt, when men winke wiles. The Apoſtle beckned or winked at *Iohn* that hee ſhould aſke who it was that ſhould betray Chriſt,and yet this was well done of him; for he ſhewed a reuerend regard of Chriſt,that he would not bee loud and audacious in his preſence. If they peruert their waies openly by beeing fooliſh in ſpeech,open iudgement ſhall be executed vpon them for their open ſinnes, and thereby their mouths ſhall bee ſtopped. Ioh.13.24.

It is not ſafe to vſe any member of the body, or any geſture though neuer ſo cloſely, to commit ſinne. The ſonnes of *Beliall*, vnthriftie perſons, are ſo deſcribed by their behauiour and threatned to bee puniſhed. Chap.6.12.13.14. 15. *He walketh with a froward mouth,hee maketh a ſigne with his eyes,hee ſignifieth with his feete, hee inſtructeth with his fingers,&c. Therfore ſhall his deſtruction come ſpeedily: hee ſhall bee deſtroyed ſuddenly without recouerie.* Doct. Sinne muſt haue no allowance.

They are markes and meſſengers of a ſinfull heart within, as in the ſame Chap. *ver.*14. *Lewde things are in his heart, hee imagineth euill at all times.* Reaſons.1

Secondly, great hurt is done by ſuch geſtures and ſpeeches and other like behauiour.

Thirdly, the members of our bodies, as eyes, and tongue, and ſuch like, were created for the ſeruice of God, and are required to bee *weapons of righteouſneſſe* againſt ſinne, and not of ſinne, againſt God and his righteouſneſſe. *Rom.*6.19.

Vſe, 1 To looke well to euery one of them, that none of them be in pay with Sathan, or luſt, or malice, to fight the battailes of the fleſh, againſt the worde and ſpirit of God. The Lord forbiddeth to *ſet a foote towards the breach of the Sabbath:* or *to ſmite with the fiſt of wickedneſſie*, or *to lift vp a finger to crueltie or harddealing*. Iſay 58.4.9.13.

Terrour for them that haue the members of their bodies as armed rebels againſt the Lord, all following a ſinfull heart which is their captaine and leader.

Conſolation to the ſeruants of God, that the Lord beholdeth euerie looke of the wicked aduerſaries, euery beck, euery nod, and all their plots and practiſes, and therefore euery one ſhall bee fruſtrate and defeated. And ſo the Lord heareth the boaſts and inſultations, the threatnings and ſlaunders, and all kinde of hurtfull calumniations, that are breathed out againſt his people, hee will take their cauſe in hand, and thoſe virulent tongues that haue beaten others with falſe accuſations, and lies, ſhall be beaten themſelues with the rod of his vengeance; and the innocencie of the righteous ſhall bee cleared by the puniſhment inflicted vpon their enimies.

Verſe, 11

The mouth of a righteous man is a welſpring of life: but iniquitie couereth the mouth of the wicked.

In Iſraell, and in the countries bordering vpon it, it was great benefit to haue wels of water, both for the vſe of men & of the cattle, & therefore things of great accoũt be many times compared to them in the Scriptures, and heere the mouth of a righteous man is ſo called in a double reſpect, both for the cõſtancie of good conference (according to the ſimilitude, for ſuch ſprings as were continuall, and would hold out as well in ſomm

ſommer as in winter, were ſaid to bee wells of liuing water. *Gen.*26.19. as alſo, and eſpecially for the good effect, that they be inſtruments ſometimes to beget, and vſually to confirme and refreſh the life of the ſoule. The later parte of the verſe hath beene expounded in the ſixt verſe.

The expoſition ſtandeth thus: The mouth of a righteous man doth alwaies flow with wholeſome words; and therefore ſhall bee continued open with bleſſings: But the mouth of a wicked man doth alwaies flow with hurtfull words: and therſhall be ſtopped with violence.

The mouth of the righteous,&c. A good man is neuer barren of good ſpeeches. It is giuen as a precept by the Apoſtle to the Coloſsians 4.6. that their ſpeech ſhould bee alwaies gracious and powdred with ſalt, that is, holy and wholeſome for the matter, and diſcreete and ſeaſonable for the manner, which is not onely a commaundement deliuered by God, as a thing that ought to bee: but a duety in exerciſe and practiſe with all godly Chriſtians. Doct. Good men haue euer good wordes.

Reaſons.

1 Firſt, the law of the Lord is in their heart, and therefore they cannot chooſe but talke and confer of it. *Pſal.*37.30.31.

2 Secondly, their loue to God and the conſcience of their dutie conſtraineth them to praiſe him for his word and nature, & workes: and to make his glory appeare vnto others.

3 Thirdly, they vſe it as a meanes to refreſh their owne harts, and to procure helpe by prayer, and ſuch other exerciſes, for the ſupply of all their wants of ſoule and body.

4 Fourthly, their loue to their brother, and deſire to haue men brought to euerlaſting life, doth ſtir them to teach and exhort, to rebuke and admoniſh, to comfort & encourage, and euery way to help them to ſaluation.

Vſe. Confutation of them who aſcribe the abilitie of conference and prayer wholly to men of wit and learning, that therefore they can ſay nothing becauſe their education hath not beene in ſuch exerciſes, it belongeth to preachers and Miniſters. But the holy Ghoſt doth impute it to righteouſneſſe heere, & to the efficacie and power of the ſpirit. *Zac.*12. 10. *I will poure vpon the houſe of Dauid, and on the inhabitants of Ieruſalem the*

ſpirit of grace and prayer. Hee ſaith not they ſhall attaine vnto the art and method of prayer, which carnall men may get by carnall meanes, in the earth: but it is a bleſſing powred downe from aboue, as a gift from heauen, which onely his owne children haue deſcending vpon them, and all his people bereplenifhed with it. It was not promiſed onely to the Prieſts, and Leuites, and Prophets, but to the houſe of *Dauid*, as in former times it had beene on *Dauids* owne perſon: and to the inhabitants of Ieruſalem, as well as to the houſe of *Dauid*. Hee that ſaith expreſly that he cannot pray, ſaith alſo by conſequence that he is not righteous, nor yet in caſe to bee ſaued. And hee that wanteth will and abilitie to talke Chriſtianly, doth proclaime by ſilence, that he hath not the ſpirit of faith. For the holy Ghoſt hath not loſt that vertue now, which he was wonted to worke in *Dauids* time, and in *Paules*, who thus teſtifie of themſelues, & of all other ſound hearted Chriſtians; *Becauſe we haue the ſame ſpirit of faith, according as it is written, I beleeued, and therefore haue I ſpoken, we alſo beleeue, and therefore ſpeak*. 2. Cor 4.13. More ſhall bee ſpoken of this point in the 13. Chap. 14. verſe.

Verſe. 12. *Hatred ſtirreth vp contentions: but loue couereth all treſpaſſes.*

Hatred, and all vncharitable affections, as enuy and wrath, *ſtirreth vp ſtrife*, worketh all kinde of reuenge and miſchiefe, as backbiting, vpbrayding with former faults, and very often procureth iniuſt criminations. *But loue couereth all treſpaſſes*, by forgiuing them and reproouing them in friendly manner, and by concealing them from all thoſe, to whome the knowledge of them hath not come, or doth not appertaine. The oppoſition is thus framed, Hatred ſtirreth vp contentions, and blazeth abroad mens infirmities, but loue ſeeketh peace and couereth all treſpaſſes.

Doct. An ill heart raiſeth contention.

Hatred. The actions and ſpeeches of men are not ſo much a cauſe of ſtrife and debate, as the euill affections of their harts. Diuers times it falleth out that the wrong doer is not ſo much

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faulty as he that ſhould better beare it: and no iniuries could worke a quarrelous contention, vnleſſe there were a defect of loue on both ſides. It is ſaid, Chap.18.6. *That a fooles lippes come with ſtrife.* It is not the occaſion giuen, ſo much as the lips that make the breach: and the lips could not doe it, vnleſſe the man ſet them on worke, and the man would not ſo ſet them on worke, vnleſſe folly and ſin ouerruled both him and his lips. So Chap.15.18, Angry men are brought in for the authors of ſtrife, but he that is ſlow to wrath hath this teſtimonie giuen him, that he will appeaſe it. What was the reaſon why *Ioſephs* brethren had ſuch a quarrell at him? Becauſe they ſaw their father loue him more then all the reſt, they hated him, and could not ſpeake peaceably to him. *Gen.*37.4. What moued *Ahab* to be alway ſo bitter againſt *Eliah* & *Michaiah*? He telleth the cauſe himſelfe, he hated them, and reputed them to bee his enemies. 1. *Kings.*21.20.&.22.8.

Firſt, whereſoeuer hatred is, & one man maligneth another, there is pride, *and onely by pride contentions come.* Chap.13.10. Reaſons. 1.

Secondly, if ſtrife did not more proceede from the inward corruptions, then the outward occaſions, they that were moſt wronged, ſhould neceſſarily be moſt contentious, & ſo *Moiſes*, and *Dauid*, and *Ieremie*, and *Paul*, and Ieſus Chriſt himſelfe of all other ſhould haue beene moſt vnquiet and clamorous. But theſe had neuer any equall vnto them for peaceable and gentle behauiour. *Numb.*12.2.3. *Math.*12.19. 1. *Pet.*4.23. 2

Confutation of them that lay the blame of their frowardneſſe vpon the vnkindeneſſe of their neighbours: and eſpecially of ſuch as charge the miniſtrie of the word, & the preachers of it with all the ſchiſmes, and ſeditions, and with all the breaches and diuiſions that are in the Church. They publiſh the Goſpell of grace which teacheth peace, and maketh peace betweene God and man, and betweene man and man, yea a man and his owne conſcience. But would there bee ſo great oppoſitions, ſay they, and themſelues and their doctrine ſo much croſſed and reſiſted, vnleſſe the cauſe were in them? They be troubleſome men and buſie bodies, giuen to faction, Vſe, 1.

and no man can liue in peace by them. The Diuell cannot liue in quiet by them, and therefore hee maketh a tempest in their hartes whome he possesseth, and so their waues dash against the Ministers and all other good Christians. Our Saui-
Math.10.34, Ier.11.20, our knew that such would bee the successe of his Gospell; that wicked men would bee in as great a hurlie burlie at it, as if he had come with fire and sworde against them. *Ieremie* cleared himselfe of all priuate occasions of discontentment among the people, hee neither borrowed on vsurie, nor lent on vsury nor had any trafficke or dealing with them; yet all contended against him, and euerie man cursed him. But what moued them to such passion and distemper? the Diuell and their own sinfull hearts, which the Prophet so mightily warred against.

2 Instruction, if our hearts rise against our brethren, and be-
Iames.4.1 gin to grow turbulent and vnpeaceable, that then wee call them to examination. As S. *Iames* doth them that would not examine themselues, from whence are these warres and contentions? are they not from lusts that fighte in the members.

3 Not to trust enuious persons (for they haue not the gouernment of themselues) though they speak faire, and offer reconciliation. Yet if they clense not their soules of their inwarde cour of malice, and that by repentance, they will breake out
Doct. gaine into bitternesse, as *Saul* did against *Dauid*.

Loue is the least fault finder. *But loue couereth, &c.* Christian loue doth cause men to be
1 Pet.4.8 mercifull to the soules & names of their brethren: which the Saint *Peter* teacheth, alleadging almost the verie same words this scripture. *Aboue all things haue feruent loue amongst you for loue couereth a multitude of sinnes.* It hideth them all, though there be neuer so many.

Reasons,1, None haue this loue, but such as haue felt Gods loue to themselues, remitting and couering their owne sinnes: and that maketh them mercifull to others.

And by that argument the Colossians are perswaded to that duety, *that they should forbeare one an other, and forgiue one another, if any man haue a quarrell to another: euen as Christ forgaue them, so should they doe.* Col.3.13.

2 Secondly, they esteeme their brethren as their owne soules

and members of the same body, and therefore will not willingly discouer the deformities, or vlcers, or the naked or vncomely parts thereof.

Thirdly, they propose a copie or patterne to themselues, how themselues would bee dealt with in the like case, according to the rule of our Sauiour, and the summe of the law and Prophets. 3 Math. 7, 12, Vse, 1,

Instruction to performe this dutie with faithfulnesse and good discretion, to our neighbours. First, let vs take doubtfull things in the best part, for loue is not suspicious but hopeth well of things that may haue good construction, and peruerteth them not to the worst sense. So wee deale with our children in their distempers, imputing them to some griping with winde, or breeding of teeth, or that some pinne pricketh them: it is meere necessity that driueth vs to see their frowardnesse. Secondly, though it be a fault, yet if it be a small infirmity, and especially if it be a priuate wrong vnto our selues, let vs passe by it, as the Lord doth most graciously with vs, whose children wee must heerein declare our selues to bee, in imitating of him: and it is a mans honour to passe by an offence. Thirdly, if there be an offence committed fit to be reproued, let vs vse all holy lenitie, if it may preuaile, or seueritie in compassion to draw them out of their sinnes, for that is the best couering to bring them to repentance, that their iniquities may bee couered from Gods eyes, and washed away for euer. So did *Nathan* helpe to couer *Dauids* sinnes, and was the best instrument of his clearing, by his free & faithfull discouerie of them. Fourthly, if it belong not to our place to giue them admonition, or they receiue it not at our hands, then let vs shew their diseases to more skilfull Physicians, & their wounds to better surgeons, as *Ioseph* told his father of his brethrens infamie. *Gen* 37. 2. 1. *Cor.* 1. 11. and the house of *Cloe* shewed *Paul* of the dissensions of the Corinthians. Ephe, 5, 12 Prou, 20, 3, Iob, 23, 17 Iames, 5, 20, Gen, 37. 2 1. Cor. 1, 11,

Reproofe of them that take it for their owne honour to bring others vnto disgrace, they thinke that the blackenesse of their brethren will make thē white. When they haue no goodnesse in themselues to helpe their credit, they goe about to dig

dig it out of the dunghill of their neighbours corruptions.

Conſolation to the ſeruants of God, that if the weake loue of creatures, that haue in them ſo great defect of loue, and proneneſſe to hatred, be of ſuch force as to hide their ſinnes, which be further from them; how much more ſhall the infinite loue of God couer all their ſinnes that are ſo neere vnto him. No man in his beſt loue to his beſt friend can either forgiue ſinne, or worke repentance that ſinne may bee forgiuen: But God can performe both, & hath beſtowed vpon vs his Sonne and his ſonne hath beſtowed vpon vs his life and bloud to effect both.

Verſe. 13 *In the lips of him that hath vnderſtanding wiſedome is found: but a rod ſhall be for the backe of him that is deſtitute of vnderſtanding.*

Theſe words neede no further explanation, then the ſupply of that which is to bee vnderſtood in both the clauſes. For this ſeemeth to bee the ſenſe of them: in the lips or ſpeech of him that hath vnderſtanding wiſedome is found, which keepeth iudgements and puniſhments from him: but in the lips of him that wanteth vnderſtāding, folly is founde, which bringeth iudgements and puniſhment vpon him. The firſt hemiſtich, or former part of the verſe, is the ſame ſimply ſet down and without allegory, or metaphore, as was comparatiue vttered in the eleuenth verſe, by the ſimilitude of a well ſpring.

The latter part is the ſame in ſenſe, that was in the eight and tenth verſes: for there it is ſaid *that the fooliſh in talke ſhall be beaten.*

Wiſe men lay vp knowledge: but the mouth of the foole is a preſent deſtruction.

Here is declared by what meanes wiſe men attaine to their abilitie, and ſufficiencie of fruitfull ſpeeches, by due attention to that which is ſpoken to them, or which they reade: or by diligent obſeruation of things which they behold. Thoſe that

lay vp, as a man would his treasure, in a safe place. As therefore a prouident thriftie husband, which hath gathered together a stocke, will be ready vpon short warning to make a purchase, or vpon any good occasion to disburse a summe of money: so he that is faithfull in seeking knowledge, and applyeth both heart and memory to hold it fast, and keepe it, shall readily in conuenient time draw out the good things which he hath learned, either for his owne vse, or the benefite and profit of others. Which is contrary in careleſſe and heedleſſe persons: for they will be as forward to speake as any others; but that which is within the heart, will quickly bee at hand to come out at the lips, and that is poyson, and venome, and pestilent matter, which will certainly hurt themselues, and be dangerous to others. So then thus standeth the opposition: wise men lay vp knowledge, & therefore their mouthes are a present preseruation: but fooliſh men reiect knowledge; and therefore their mouthes are a present destruction.

Wise men. &c. It is not inough to bring the eare to heare holy instructions, but the heart must also receiue & keepe them. The necessitie of this duety appeareth by the serious exhortation which he giueth to that purpose in the beginning of the seuenth Chapter. *My Sonne keepe my wordes, and hide my commaundements with thee: keepe my commaundements, and thou shalt liue, and mine instruction as the apple of thine eyes.* Hee giueth this counsell as a friend, to a neere friend, as a father to his owne sonne; for the matter of it is not of small importance, but of the greatest weight and moment, it behoueth men not onely to lay sure hold of holy doctrines in regard of state, but of their very liues. And therefore not to looke to the safe keeping thereof as we are chary of our money, but to be as prouident that we be not spoyled of them, as we are watchfull to preserue the members, yea the dearest members of our bodies from vio'ence.

Doct. 1. What good the eare layeth in, that the heart must lay vp.

First, the excellencie of wisedome and sauing knowledge may allure vs vnto it: for it is more precious and profitable then all earthly treasures, which earthly minded men horde vp so carefully.

Reasons. 1.

For the marchandiſe thereof is better then the marchandiſe of ſiluer, and the gaine thereof is better then gold. It is more precious then pearles: and all things that thou canſt deſire, are not to be compared vnto her. Prou.3.14.15.

2. Secondly, it concerneth our ſaluation, & euerlaſting happineſſe, faithfully to retaine the holy word of God in our ſoules.

And therefore it is ſaid to the Hebrues, *How ſhall we eſcape, if we neglect ſo great ſaluation, which at the firſt began to be preached by the Lord, and afterwarde was confirmed to vs by them that heard him.* Heb.2.3

3. Thirdly, the ſtore of grace that is congeſted doth miniſter matter, and opportunitie, and readineſſe of good and wholeſome ſpeeches to the lips.

For, that reaſon the Prophet yeeldeth. Pſal.49.3.4. *My mouth ſhall ſpeake of wiſedome, and the meditation of my heart is of knowledge, I will incline mine eare to a parable,* &c.

4. Fourthly, by this meanes, men are in their whole liues both framed to be good, and declared to bee good, and deliuered from all ſinfull courſes, that they may continue to bee good.

Pſal.119.11. As he profeſſeth in the pſalme. *I haue hid thy promiſe in mine heart, that I might not ſinne againſt thee.*

According to that alſo in the ſecond chapter of this booke Verſe.10.11. *When wiſedome entreth into thine heart, and knowledge delighteth thy ſoule, then ſhall counſell preſerue thee, and vnderſtanding ſhall keepe thee.*

And in this point the good ground, in the Goſpell, hath the preheminence aboue all the others, it receiueth the word, an giueth entertainment vnto it by attention, and ſo it goeth beyond the high way. Secondly it hath a roote in itſelfe, whereby it maketh a bold profeſſion in the time of perſecution, and ſo it goeth beyond the ſtony ground. Thirdly, it keepeth a conſtant courſe of obedience, and bringeth the fruite of the ſeede to ripeneſſe, and ſo it goeth beyond the thorny ground.

Vſe,1. Reproofe of them, which, through the greedy deſires of corruptible and caſuall treaſures, are wholly with held from ſeeking this one thing onely neceſſary, A great crop of which

is offered vnto them, which they refuse, and fill their barnes and garners with chaffe and stubble. They may loade themselues, and fill their houses with siluer, and gold, with pearles, and diamonds, and all kinde of precious stones: & they take their back burthen, and pester their houses with olde rustie iron, and drosse, and pebbles, and other things that be heauy and combersome, but of no value. They haue liberty, & opportunitie, they haue perswasion, and encouragement to gather together, & store vp abundance of durable riches, which can neuer perish, nor be taken from them, and they take paines to heape vp snow, and such like matter, that will melt away and vanish in a moment.

a Terrour to them that suffer Sathan to rob them of all good lessons and instructions, and yet thinke that no hurt at all is done to them. If their houses had beene broken vp by men, and their money taken out of their chests, their neighbours should heare their clamours, and the whole countrie should heare their outcries, but let the diuell himselfe bereaue them of that portion which should not haue beene onely for liuing, but life, not for this present state, but their euerlasting state: in this case they be quiet, no wrong is offered to them, they haue sustained no manner of losse. It is set downe as a iudgement and curse by the Prophet, that men shall *put their money into a broken bagge*: and what a fearefull case stand they in then that put the sacred instructions of the blessed word of God into a bottomlesse heart, that can hold nothing, but that which will peruerte and hurt them? The Apostle giueth an earnest caueat to the Hebrews, admonishing them strictly *to giue heede to the things which they heard, least they should let them slippe*, and as the word signifieth, should leake or runne out. For it were better to haue wounds in our bodies that all our bloud should gush out, then to be rifted vessells, hauing chinkes in our soules, that the doctrine of life should soake away, and ooze out from vs. Hag.1.6. Heb.2.1.

3 Consolation to them that haue couetous desires after spirituall dishes, that would suffer nothing that waies to passe from them, but inlarge their affections vnsatiably to gather

all. It is a point of folly, indeede, as it was in the rich man, *Luk.* 12. to multiply worldly wealth: but these haue the Lord to commend their wisedome, and it may as truly be affirmed of thē, as of such as be merciful, because they bee the same persons, though the respects differ, That they lay vp in store, for themselues, a good foundation against the time to come, that they may obtaine eternall life.

Doct. 2 An ill mans mouth worketh much woe.

But the mouth of the wicked. &c. The tongues of vngodly men are alwaies pernicious and hurtfull. Of them Saint *Iames* speaketh largely, comparing them to fire breaking out in an house, or whole town, especially when it commeth by the hostilitie of the enemie, making assault to it; by meanes whereof men are stayed from extinguishing of it, and haue not onely their goods, but their life also in great perill. And this flame of the tongue is so much more dangerous then *materiall fire*, *because it is kindled of hell*, that is, the diuell himselfe hath set it on worke. And so in the same place he resembleth them to *poyson*, and that not of the common sort, but *to strong poyson*, which is deadly, and faileth not to worke the bane of them that drinke it.

Iames. 3. 5. 7

Reasons. 1.

First, they are hurtfull, and bring great annoyance, & mischiefe to other men, and therefore in the Scriptures, are called *swords, and arrowes, and rasors, and mortall weapons.* Ier. 9. 8. Psal. 52. 2. And yet such similitudes are not able fully to expresse, and set out the euill that commeth by venomous mouthes, and virulent speeches. First, the tongue most commonly causeth weapons to bee drawen: all warres, all rebellions, all massacres, all quarrels, all manner of strifes are first breathed out of mens mouths, on some parte. Secondly, the hand may be held that handleth the weapon, the strokes may be warded, armour may preserue from the violence of them, or there may be refuge and couert to hide them that are pursued: but who can stay an vnruly tongue? What defence against it? whether shall a man fly from a false accuser? what distance of place wil preuent malicious calumniations? Thirdly, they which fall into the handes of most fierce and cruell enemies, which are pearced, and wounded with keeneſt and sharpe

ſharpeſt edge tooles, haue all the hurt vpon their bodies, the extreamitie of it reacheth but to take away their naturall life: but a ſlanderous tongue doth ſmite at the name, which an ingenious man would forgoe his breath, to preſerue: and a peſtiferous ſeducing tongue doth peruert the ſoule, & by the poyſon thereof are many thouſands brought to euerlaſting perdition.

2 Secondly, they bring deſtruction vpon thēſelues, and draw miſchiefe vpon their owne heads, as the Scripture teſtifieth: *The words of a wiſe man haue grace: but the lips of a foole deuoure himſelfe. The beginning of the words of his mouth is fooliſhneſſe: and the later end of his mouth is wicked madneſſe.* The truth of this ſhall be ſpoken of, more at large in the eighteenth Chapter, and ſeauenth verſe, vpon theſe words: *A fooles mouth is his owne deſtruction, and his lips are a ſnare for his ſoule.* Eccl.10,12,13.

Vſe,1. Inſtruction to be very well aduiſed in all our ſpeeches, ſithens they are ſo important and weightie. Who would not heedefully foreſee where his arrow ſhall hit, before he ſhoote it out of his bowe; leaſt it ſhould deſtroy any perſon, or other creature through negligence? who would not be very circumſpect and wary in diſcharging of a peece, leaſt he ſhould doe miſchiefe by it? And yet by theſe a man may affray, and not hurt; and hurt, and not kill: & kill, and not dye himſelfe: but what arrow, what ſhotte, what artillery, what murdering peece, is to bee compared to the mouth of a man that is not guided by a wiſe and watchfull foreſight? Great woe it worketh to other men; but it ſurely bringeth death it ſelfe vnto himſelfe: euery worde that breaketh an other mans skinne, doth certainly breake the kall of his owne heart: and he that doth aime at an other to giue him a wound, can not miſſe himſelfe, to violate his owne life. For ſo wee learne in this booke. *He that keepeth his mouth keepeth his life: but he that openeth his lips, deſtruction ſhall bee to him.* It concerneth therefore euery man to be as prouident, yea more carefull to looke to that which goeth out of his lips, then to that which commeth in, to be more affraid to vtter blaſphemous, reuiling, ſlaunderous and infectious ſpeeches, in regard of the ſoule; then to eate, & deProu.13.3.

uour vnholſome meates in regard of the body. And by this we are admoniſhed to commit our mouthes to a better keeper then our owne wit, or reaſon, or ciuill diſpoſition; leſt luſt and Sathan doe ouer-rule vs, to let in what they will, and to let out ſinfull words, when, and whither, and as oft as they will. And this mooued the Prophet to pray to the Lord to ſet a watch before his mouth, and to keepe the doore of his lips.

2 Confutation of them that thinke it nothing dangerous to ſpeake whatſoeuer: wordes, they ſay, are but winde, when a man hath ſpoken he hath done, and ſo there is an ende of that matter. Nay, when a ſinfull man hath ſpoken ſinfully, much hurt is done, and ſo there is but the beginning of a bad matter: for all the miſchiefe followeth after. So it may be ſaid of a cup of poyſon, it is but a draught, and when a man hath ſwallowed it, hee hath done with it, and ſo there is an end: but hath it done with him? will there be no further working of it? it will continue his paine and torment vntill it haue made an ende of his life.

Verſe 15. *The rich mans goods are his ſtrong citie: and the feare of the needie is their pouertie.*

The rich mans goods are his ſtrong citie, &c. That is, wealthie worldlings doe truſt to their poſſeſſions when they haue great ſtore. For he ſpeaketh not of any ſafety that they haue by their goods, but which they ſeeme to themſelues to haue; as is plainely expreſſed, Chap.18.11. They are as an high wall in his imagination; and it is ſometimes the fault of good men in their infirmities, to repoſe too much confidence in outward things, when they abound with them, as euen *Dauid* himſelfe acknowledged of himſefe, *In my proſperitie, I ſaid, I ſhall neuer be mooued*, Pſal.30.6. On the other ſide, the want of earthly ſubſtance doth fill the hearts of vnregenerate poore men with feares of famine, and miſerie. And Gods owne people are not alwayes free from the aſſaults thereof, by reaſon of the imperfection of their faith.

Doct. The extremitie of euery ſtate is dangerous, and no cond-

tion safe without grace. Of this had *Agur* a sensible apprehension, when hee put vp that petition to the Lord, *that hee would neither giue him pouertie nor riches: but foode conuenient for him*: that is, a moderate estate, without excesse on either hand. Prou. 30.8 The meane estate is safest.

First, both of them bee curses from God vpon wicked persons. Of the one is testified Psal. 69.22. *Let their table bee a snare before them, and their prosperitie their ruine.* Of the other, *Iob* giueth an example: *For pouertie, and famine they were solitarie, fleeing into the wildernesse, which is darke, desolate, and waste.* Iob 30.3. Reasons. 1

Secondly, both of them draw their hearts from all good meditations, thoughts, purposes, and desires, and fill them vp with fleshly cogitations. 2

Thirdly, both of them bee occasions of vniust behauiour, procuring them by indirect dealing to prouide for themselues. *Psal.* 62.10. *Prou.* 30.9. 3

Instruction to labour for the spirit which will protect vs from the venome and hurtfull effects, as well of the one as the other. Doth the light of God shine on our habitations? hath hee filled our houses with good things, and giuen vs an ample portion of wealth and possessions? hath hee prepared, and well furnished our table, and made our cuppe to runne ouer? Then will the holy Ghost prouoke vs, *when we haue eaten and filled our selues, to blesse the Lord our God for the good plentie which hee hath giuen vs.* Hee will effectually admonish vs, that wee bee not hie minded, and trust in vncertaine riches, but in the liuing God, which giueth vs abundantly all things to enioy: that wee doe good, and bee rich in good workes, and ready to distribute and communicate, laying vp for our selues store against the time to come. Are wee in neede, and necessities, abbridged of that fulnesse, which diuers others doe, as it were, swimme in? This holy spirit will sustaine our hearts, and perswade vs of our heauenly fathers all-sufficiencie of goodnesse, and abilitie of prouidence & prouision for vs. That will teach and inable vs, *in whatsoeuer state wee are, therewith to be content: to be full and to be hungry, to abound and to haue want,* Vse. 1 Deut. 8.10. 1. Tim. 6. 17. 18.

to

to doe all things, through the help of Christ which strengtheneth vs. Phil.4 12.13.

Reproofe, first of them that too greedily labour to be rich, hunting continually both day and night, & at all times, with heart, and hand, and tongue, and all indeauour after these dangerous snares, desiring vehemently the curse of God vpon their owne soules. Secōdly, of them which by idlenesse, or any other vnthriftie courses, do cast themselues into penury and want. When the Lord doth lay pouertie vpon his seruants for a triall or exercise, he doth support them with sundry helps: he moueth men to be compassionate towards them: his owne prouidence doth succour them, when men, and strength, and forecast, and all other externall meanes do faile them. And especially they haue hope, and patience, and all inward supportance, which maketh the defect of outward things easie vnto them. But when men will draw pouertie vpon themselues as a punishment, the mercies and commiserations of men are restrained from them, that none should extend mercy vnto them. *Psal.*109.12. And their hearts, being ouercome, are more ready to pursue them, with feare, and griefe, and discontentment, then all their necessities.

Verse.16. *The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.*

The labour of the righteous tendeth to life, &c. That is the goods which good men vsually get by trauell, (though many times they are descended to them by inheritance, or bestowed vpon them by gift, or by some other lawfull meanes brought to their hands) *tendeth to life*, viz. both of soule, and body, in this world, and for the worlde to come: whereas the riches of vngodly men are alwaies abused by them, and made the occasions, and meanes of vnrighteousnesse. The opposition is this: the riches of the righteous do tend to goodnesse, and so to their life: but the wealth of the wicked doth tend to sin, and so to their death.

Doct. Riches are either profitable or hurtfull according to their owne

owners, and vſage of them. The proſperitie of *Abraham*, *Iob*, and other holy men is commended in the word of God, for the great good that they did, and receiued thereby: and the Prophets, and other holy writings doe aſmuch condemne the opulencie, and wealth of the enemies of God; as making them to be moſt miſchieuous and miſerable. *Loe their wealth is not in their hand*, ſayth *Iob*: *therefore let the counſell of the wicked bee farre from mee.* And Saint *Iames* willeth the rich men to weepe and howle, for the miſeries that ſhould come vpon them, *Iam.* 5. 1. Wealth is good, or bad, as it is vſed, Iob 21. 16.

Firſt, the one ſort doe honour the Lord with their ſubſtance, beholding the hand of his prouidence, confeſſing the truth of his promiſes, aſcribing the glory to his name, and conſecrating themſelues, and their wealth to his will: the other make Idols of their gold and ſiluer, and all their poſſeſſions: or elſe dedicate them to other Idoles, as pride, and luſt, and voluptuouſneſſe, &c. Reaſons. 1.

Secondly, the one ſort giue bread to the hungry, and drinke to the thirſtie, and clothing to the naked, and are euery way ready to relieue the neceſſity of their poore diſtreſſed brethren: the other abuſe their power and riches to tyrannie and crueltie, oppreſsing them that are alreadie in affliction, or contemning them that are their inferiours, or withholding the goods from the needy, whom God hath made the right *owners of them.* Prou. 3. 27. or elſe feeding gluttons, and drunkards, and otherwiſe ſinfull and vnthrifty perſons. 2

Thirdly, the one haue for themſelues the prayers of poore Chriſtians, whoſe bellies haue been filled, and their loynes clothed and kept warme by them: the others haue the ſighes, and teares, and grones, and ſorowes of them that be wronged, aſcending to heauen, and making a continuall crie in the eares of the Lord againſt them. 3

Fourthly, the one ſort receiue the bleſsings of God with thankſgiuing, and ſo they are not only wholeſome vnto them, but holy alſo, *being ſanctified by the word and prayer*, 1. Tim. 4. 4, 5. The other deuoure, and ſwallow vp the good creatures, like brute beaſts, led altogether by ſenſualitie. 4

5 Fiftly, and laſtly, the one ſort haue layd vp a treaſure in heauen, and ſhall haue the full fruition of it, with greateſt glory, at the appearance of our Lord Ieſus Chriſt: and the other haue treaſured vp wrath againſt the day of wrath, whē all their violence and crueltie ſhall bee made manifeſt and puniſhed, and all their neglect of mercie and compaſsion ſhall be publiſhed to their ſhame and confuſion, before the whole world.

Vſe. Inſtruction, to euery man that hee doe not onely ſuruey his ſtate to ſee what he hath; but eſpecially to know what hee is: let him not ſo much regard the value and quantity of his poſſeſsions, as the faithfull, and fruitfull imployment of them. If the happineſſe of *Iob* had conſiſted in hauing much, hee could not but haue felt much miſerie, when ſo much wealth was conſumed to nothing: but now hee could recount with comfort, how wealthy and mighty hee had formerly been, becauſe hee could truely relate alſo, how righteous, and mercifull hee had beene.

Verſe 17. *He that regardeth inſtruction is in the way of life: but hee that refuſeth correction goeth out of the way.*

Hee that regardeth inſtruction. That is, which yeeldeth reuerence, attention, and obedience to the miniſtry of Gods holy word, *is in the way of life*, hee taketh the right courſe to obtaine euerlaſting ſaluation: *but he that refuſeth correction*, which will not indure to heare his ſinnes rebuked, *goeth out of the way*, both depriueth himſelfe of eternall life, and walketh towards deſtruction.

The doctrine of this is fit to bee handled in the firſt Chapter, where it is more largely ſet downe by the holy Ghoſt.

Verſe 18. *Hee that hideth hatred, is a man of deceitfull lippes: and hee that vttereth ſlander is a foole.*

Hauing in the former words declared the perill of them that refuſe admonition, hee deſcribeth heere the perſons that

vse to doe it, and they are of two sorts: some are hypocrites, that pretend, and make a shew of fauour, and good liking, and yet nourish deadly hatred in their hearts: others are professed contemners of that which is taught, but yet picking a quarrell against the man that deliuereth it, as though the fault were wholly in him, and iust occasion were giuen to reiect all that he teacheth. But the Lord, which knoweth the ground and roote of their calumniations and cauils, imputeth them to their proper cause: and that is the sinfulnesse, and folly of those malicious despisers.

The Lord hath hypocritical dissemblers in detestation. The Prophet *Dauid* maketh mention of such, Psal 28 3,4. *Drawe mee not away with the workers of iniquitie, which speake friendly to their neighbours, when malice is in their hearts. Reward them according to their deedes, and according to the wickednesse of their inuentions.* His earnest prayer to God is to escape their hands; for they were very subtill, and ready to take him; and verie cruel and violent, if he should come into their clouches. Their trade and occupation was to worke iniquitie, and therefore also their wages and hire shall bee destruction. By all which circumstances it manifestly appeareth, that there is enmitie betweene God and them. Doct. 1 A plaine heart pleaseth God.

First, they are exceeding dangerous, because they treacherously intrap them that trust them. They know their counsels, and purposes, and haue all meanes of aduantage against them; whereas they would take heede of a professed aduersary, and keepe them out of his company, and hide themselues from him. And that made *Dauid* to crie out vpon the execrable fact of *Achitophel* in conspiring against him, Psal. 55.12,13. *Surely mine enemie did not defame mee: for I could haue borne it: neither did mine aduersary exalt himselfe against mee: for I would haue hidde mee from him. But it was thou, O man, euen my companion, my guide, and my familiar.* And so doth hee find himselfe much grieued with them that had *smoothe tongues, as soft as oyle, and butter; and yet were as sharpe and hurtfull as any swords.* Reasons. 1

Secondly, the iudgements of God will declare his hatred against such perfidious *Iudaises*, not onely in executing other 2

puniſhments vpon them, but euen in bringing to light the falſehood, and hidden malice of their wretched hearts. As it is ſaid that *hatred may bee couered by deceit: but the malice thereof ſhall bee diſcouered in the Congregation.* Prou. 26. 26. Though *Saul* made a faire ſhew to *Dauid*, cloaking his ſecret miſchieuous purpoſe to haue him killed, by giuing his daughter to bee his wife: yet now it is notified, and made knowen to all nations, and poſterities.

1. Sam. 18, 17

Vſe. Inſtruction, firſt to auoid this curſed ſinne, that bringeth the curſe of God vpon the ſinners. Let vs learne to bee plaine hearted towards our brethren, and if ought be amiſſe in them, let our lippes faithfully admoniſh them in loue, and not flatter them in hatred. It may bee a courtly tricke to diſſemble, but not an honeſt part to practiſe it: it may bee agreeable to carnall policie, but it is altogether contrary to Chriſtian wiſedome. Secondly, to bee warie how wee conuerſe with ſuch cunning diſſemblers, and if wee cannot auoide their companie, yet ſuffer not your ſelues to be deceiued by them. It is not want of Charitie, not to giue credite vnto them, but an holy diſcretion; which the holy Ghoſt himſelfe perſwadeth vs to: *Hee that hateth will counterfeit with his lippes: but in heart he layeth vp deceit. Though hee ſpeake fauourably, beleeue him not: for there are ſeauen abhominations in his heart.* Prouerbs 26. 24. 25.

Doct 2. Raylers are fooles. *And he that vttereth ſlander, &c.* It is a note of a ſinfull foole, to haue a bitter, railing, and ſlanderous tongue. Our Sauiour reckoneth this amongſt many other foule ſinnes, proceeding from a corrupt heart, whereby wicked men are defiled: *Out of the heart,* ſayth he, *come euill thoughts, murthers, adulteries, fornications, thefts, falſe teſtimonies, and ſlanders.* Mat. 15. 19.

Reaſons, 1. Firſt, they grieuouſly wrong the partie whoſe name they traduce: for if a *mans eſtimation bee of greater value then gold or ſiluer*, Prou. 22. 1. then a greater iniurie is offered by them which depraue him in that, than by thoſe that ſhall robbe him of his goods, and ſpoyle him in his eſtate. Nay, many times the violence that is offered to ones perſon, is leſſe hurtfull than to bee reproched in his name; and therefore they that ſhew

that indignitie are compared to *hammers, and swordes, & sharp arrowes.* Prou. 15. 28.

Secondly, they take the way to poyson the hearts of all that shall heare their obloquy, to alienate them from all good instructions, when they shall raise vp rumors, and false reports of scandalous behauiour against the Ministers of the word, & by this meanes they worke a publick mischief, To keepe many from euerlasting saluation. 2

Thirdly, they are most iniurious to their owne soules, excluding themselues from the priuiledge of Gods people in this life, & the blessed state of glory in the life to come. *Psal.* 15. 3. 3

Instruction, if we desire the credit of wisedome, let vs vse better meanes to obtaine it, then obtrectations, and artificiall disgracings of our brethren: for that commeth not from aboue; it is no gift of God: it is sensuall, carnall, and diuelish. Secondly, not to hearken to the reports of such wicked persons that seeke to defame others, and detract from their good name: they are but foolish and base peddlers, that vtter such infectious wares; and therefore they cannot be wise chapmen that traffick with them, and receiue them at their hands. *It is the propertie of the wicked, to giue heede to false lips, and lyars hearken to naughtie tongues. Prou.* 17. 4. Vse. 1.

Consolation, for them that are molested, and vexed vniustly, for the Gospells sake by clamorous and false accusers: let them consider what account God maketh of their malicious aduersaries: he calleth them fooles, and derideth their practises: and therefore in the end it shall be seene, that when they haue spet all their venome, they haue but shotte a fooles bolt, and procured shame and sorrow to them selues.

The sinne ceaseth not by the multitude of words: but he that refraineth his lips is wise. Verse. 19.

He seemeth still to proceede in the prosecution of the matter spoken of in the seauenteenth verse: that men take an euill way for them selues, which refuse to be reproued. The words, immediately going before these, declare how some reiect it, by

inwarde hatred & bitterneſſe of heart, & yet outwardly make ſemblance of great loue, and friendſhip: others break out into open profeſſion of their diſcontentment, and malice, by reproching thoſe that would helpe them out of their ſins: and heere commeth a third ſort, which would ſhift off all rebuke by denying, defending, cloaking, or colouring their faults, by excuſing, and extenuating matters that are charged vpon them. But all is in vaine; the ſinne will not bee blowen away with breath: and therefore hee ſheweth that it is a point of wiſedome to giue place by ſilence, and to take the blame vpon them.

Doct. A fault excuſed is oft times increaſed. Ier. 2. 35.

The ſinne ceaſeth not, &c. The multiplying of words doth make a bad cauſe rather worſe then better. So *Ieremie* telleth the impenitent people, that were very forward to cleare themſelues of their ſinnes whereof they are accuſed: *Thou ſayeſt, becauſe I am guiltleſſe, ſurely his wrath ſhall turne from mee: behold, I will enter with thee into iudgement, becauſe thou ſayeſt I haue not ſinned:* Their excuſes were accuſations, their denyals were conuictions, their ſeeking impunity without repentance, did haſten and augment their puniſhment.

Reaſons. 1

Firſt, when they defend, or make things ſmall trifles, which are vnlawfull to be done, they contradict the word of God and his truth, which no wit, nor art, nor eloquence ſhall be able to preuaile againſt.

2

Secondly, when they hide their facts by deniall, or labour to ſupply their omiſsions, by aſſuming that to themſelues which they neuer performed; the eye of the Lord doth behold their falſehood, his eares doe heare how vntruly they iuſtifie themſelues: he knoweth all their guiltineſſe, and he will make the world to know their guileful haulting. Though *Saul* faile of obedience, to the will of God, yet hee arrogated the praiſe of fulfilling it: though *Samuel* by demonſtration declared his ſinne, yet he ſought to make an Apology for himſelfe, and to lay all the offence vpon the people: but that courſe tooke none effect; it did him no good for body or ſoule; it nothing preſerued his honour, or ſtate: he was conuicted, and cenſured & ſentenced, & vterly caſt off, notwithſtanding all his excuſes.

Thirdly, their owne conſciences apprehend euery action, and word, & intent of the heart, and the mouer of their whole life: and they will not bee illuded by the fraud of the lips, but take occaſion thereby to paſſe a more heauie ſentence vpon them. 3

Fourthly, it is a ſinne of it ſelfe to bee giuen to ouermuch talke, as hauing ſelfe liking and raſhneſſe for the roots thereof: and therefore it cannot poſsibly be a medicine to cure other ſinnes. 4

Inſtruction, to leaue off ſpeaking to men for the mitigation of our tranſgreſsions, and to ſpeake to our owne hearts for iudging, and aggrauation of them to the Lord, by acknowledgement, that we may be pardoned. Vſe. 1.

For this is the way that hath the promiſe. Prou. 28. 13. *Hee that hideth his ſinnes ſhall not proſper: but hee that confeſſeth, and forſaketh them, ſhall haue mercie.*

Conſolation, to them that humbly yeelde to a rebuke without replies, that their ſtate is good, though their actions were bad: they are wiſe now in reſtrayning their lippes from ſpeaking of ſinne, though they were fooliſh before to commit it. 2

The tongue of the iuſt man is as fined ſiluer: but the heart of the wicked is little worth. Verſe. 20.

Hee ſetteth foorth the excellencie of the ſpeech of godly men by compariſon, reſembling it to ſiluer that is purged, and fined from the droſſe that was in it. Becauſe a good man will be carefull of his tongue, not onely that there bee no mixture of filthineſſe, and lewdneſſe in his words, but alſo to auoide all ſuperfluous, and idle babbling, and ſo to open his mouth with holy wiſedome. Which is contrary in the wicked, becauſe there is a contrary fountaine in him of ſinfulneſſe and corruption, and no matter of vertue and grace, which are the ſprings of all wholeſome ſpeeches. Thus therefore ſtandeth the *Antitheſis:* the tongue of the iuſt man is as fined ſiluer, becauſe his heart is precious: but the tongue of the wicked is as droſſe, becauſe his heart is nothing worth.

The

Doct. 1. Good mens wealth is in their hart, and is vttered with the lippes.

The tongue of the iuſt man, &c. The beſt wealth of a Chriſtian is laid vp in his heart, and diſburſed with his lips. And that is the meaning of our Sauiour, when he ſaith, that *A good man out of the good treaſure of his heart bringeth foorth good things.* An euill man may haue coyne, and plate, and Iewels in his treaſury, and yet haue no treaſure; and may draw money out of his purſe, and yet haue no good, & do no good therewithall: but to haue grace in the ſoule, and to vtter gracious words with the tongue, is proper to a good man, & the exerciſe good, and the fruite of it good to himſelfe and others. And albeit heere ſeeme to be a cõpariſon of equall, as though the tongue were iuſt of the ſame value and worth, that fined ſiluer is; yet it is to be vnderſtoode that at leaſt it is ſo pure and precious, but indeede far beyond it in excellencie.

Math. 13, 35.

Reaſons. 1 Iames. 1. 17.

First, this is one of the good and perfect giftes, which is from aboue, and commeth downe from the father of lights: where as ſiluer is a terreſtiall matter, euen earth it ſelfe digged out of the earth, and neuer did but grow in the ground.

2 Secondly, this is currant in heauen, and acceptable to God himſelfe, with whome gold and ſiluer are of ſmall eſtimation.

3 Prou. 2. 3. 5. Thirdly, ſuch things are obtained by it, which no money can purchaſe, as wiſedome, and grace, and the aſſurance of Gods eternall fauour, and all other good things that concern both ſoule and body. *Ezekias*, and *Iehoſaphat*, with other good kings, could not haue preſerued themſelues by their purſes, & treaſures, as they did by their prayers, and holy exerciſes of their tongues. *Ionah* could not haue beene comforted, nor holpen by the greateſt quantitie of money, in the whales belly where his prayer was very effectuall. *Peter* could not haue

Act. 3, 6. 7. giuen ſo good an almes to the poore creeple, if he had beene ſtored with ſiluer, and gold, as hee did by the efficacie of his words through the name of Ieſus Chriſt.

Vſe. 1. Inſtruction, to ſhew our ſelues righteous, by putting away all obſcenitie of ſpeeches, *that neither filthineſſe, or couetouſneſſe be once named amongſt vs, nor fooliſh talking, nor ſcurrill, bitter, vncomely ieſting, or any kinde of rotten communication*, as the Apoſtle calleth it; *but onely that which is for the vſe of edifying, that*

it may minister grace to the hearers. Ephe. 5.4. & 4.29.

And especially let vs beware of the drosse of dissimulation, vntruth, and falsehoode, which beseeme not righteous persons. Make no report for certainty of any thing that is vncertaine, neuer make a promise without a setled purpose, & resolution of performance. The faithfulnesse of *Boaz* in this case was so prooued, and made manifest, that when hee had once giuen his word to *Ruth*, *Naomy* biddeth her to builde vpon it, and not further to trouble her selfe: for saith she, *the man will not bee in rest, vntill hee haue finished the matter this same day. Ruth.* 3.18.

Consolation, if good men, notwithstanding their great infirmities, and corruptions, haue yet such sinceritie in speaking, and such fidelitie in performing that which they speake: how shall not the righteous God (in comparison of whome all men are lyars, and who is not so properly called true, as truth, & all his words veritie it selfe) how shall not hee, I say, fulfill all his promises, and stand to his couenants that hee hath made with his people? Hee hath vndertaken for their saluation, their maintenance, protection, safety from sathan, deliuerance from tirants and persecutors, & shall not all this bee accomplished? is not all pure metall that he pronounceth? *is it not as siluer tried seauenfold in the fire?* Psal. 12.6. If hee should faile of his word, he should forget his truth; and in forgetting his truth, should forgoe his nature, and consequently should forfeit his deitie, which were an execrable thing so much as to conceiue. 2.

But the heart of the wicked, &c. Though sinfull persons make neuer so great a shew on the outside, yet there is nothing within them worth any thing. To that purpose tend the words of the Apostle collected out of the Psalmes: *The Lord knoweth the thoughts of the wise to bee but vaine.* If the point had stood vpon mans opinion, there might easily haue beene an errour in it: but he bringeth the testimonie of god, vpon sure & infallible knowledg to cōfirme it. And whereas the Prophet nameth man indefinitely, that is, euerie man vnregenerate: *Psal.* 94. 11, Hee singleth out the chiefe, and choysest of all the sort of them, whose purposes seeme to bee of greatest price, & most likely

Doct. 2. A wicked man hath his worst side inward, 1 Cor. 3.20.

likely to preuaile, and ſayeth that the thoughts of the wiſe men beſt qualified with art, and naturall parts, are not onely vaine, but verie vanitie, as the Pſalmiſt hath it.

Reaſons, 1. First, they are all together deſtitute of the ſpirit of grace.

2 Secondly, the heart of man, without the ſpirit, is foule, and filthie, and an vncleane ſinke of all abhominations.

3 Thirdly, the ſtreames that iſſue from thence declare what the fountaine is, when all their words, and actions, and recreations, & imaginations are onely ſinfull and wicked. *Hag.* 2.15. *Tit.* 1.15. *Gen.* 6.5.

4 Fourthly, Gods proceeding againſt them in his diſpleaſure maketh manifeſt how baſe they are: for hee knoweth how all things are to bee priced. Since therefore hee reiecteth and caſteth them away, it euidently appeareth that there is no goodneſſe in them. So ſaith *Ieremie*, *They ſhall call them reprobate ſiluer, becauſe the Lord hath reiected them.* Ier. 6.30.

Vſe. 1. Inſtruction, not too much to magnifie and admire them, nor too farre to depend vpon them. For better things are not certainely to be expected from them, than are in them. And therefore many times they make golden promiſes, and leaden performances, becauſe they haue but droſſie affections.

2 Conſolation, to poore Chriſtians in regarde of their portion, notwithſtanding they come ſhort of the vngodly in goods and liuings. Many ſinners bee ſet vp in ſtate, and much worth in outward wealth, when as they bee worſe than bankrupts in their ſoules, and wholy deſtitute of all inward ſubſtance: and contrary wiſe though the Saints haue but ſmall ſtore of externall riches, yet they bee of great poſſeſſions in their hearts, & flow with plentie in their inward parts.

Verſe. 21.

The lippes of the righteous doe feede many: but fooles die for want of wiſedome.

Before was declared the excellencie of a good tongue, and well ſeaſoned ſpeech: and heere are the effects of it commended, namely the good that is wrought by it, the ſoules of many being edified therewith, and receiuing grace, & groweth

for ſaluation, and comfort, as the body doth obtaine ſtrength, and nouriture, and refreſhing, by their meanes that miniſter wholeſome foode vnto it. And this is illuſtrated by the contrarie effect of wicked, & ignorant perſons, That they are ſo far from feeding others with knowledge and wiſedome, that they ſuffer themſelues to be ſtarued to death & deſtruction, through the want of it.

The lips of the righteous, &c. It is the note of a faithfull man, To vſe his knowledge, and other good gifts for the benefit of his brethren. In this ſenſe the Apoſtle ſaith, that *though hee were poore, yet he made many rich.* 2. Cor. 6. 10. His meane eſtate would not permit him, to beſtow money, or ſuch kinde of gifts as wealthy men vſe to diſtribute, becauſe he had no great plentie himſelfe: but that which hee had moſt of, and others had moſt neede of, that he moſt liberally communicated to all that would receiue it, whereſoeuer hee came.

Doct. Hee is the beſt man that doth others moſt good.

Reaſons.

First, godly men doe prouide themſelues of theſe celeſtiall graces, & thereby are made able to participate them to others. They haue a learning eare, & therefore alſo a teaching tongue: they be couetous of ſpirituall gifts, and therefore alſo liberall of them: they are great eaters, and (as we may ſay) haue an appetite to deuoure all, and therefore would haue euery man to take part with them. In earthly commodities, men are of a cõtrary diſpoſition: for as they are the more greedy of getting to themſelues, ſo are they more niggardly in withholding from others: and as any one doth ſwallow vp more, the leſſe is left for the reſt of the company: but in heauenly things it commeth to paſſe that none be ſo frank & free, as they whoſe deſires be moſt greedy of hauing: and none do ſaue, and leaue ſo much for the vſe of their brethren, as they that take their full meale, and eat as much as poſsibly they can. To take the fruition of the graces of God, is the way to make prouiſion of them for our neighbours: and to beſtow vpon others, is the meanes to retaine and augment them to our ſelues. Iſa. 50. 4

Secondly, they haue an vnderſtanding heart, and holy diſcretion to giue to euerie one ſuch a portion, as is fitteſt for the health of his ſoule: ſome are ignorant, and haue need of inſtructi-

ſtruction: ſome are vnruly, and haue neede of rebuke: ſome are weake, and haue neede to be confirmed: ſome are fearefull, and feeble, and haue neede of comfort, & incouragement. All theſe duties will a wiſe and righteous man exerciſe, according to the proportion, meaſure and degrees of his wiſdome, and righteouſneſſe.

3 Thirdly, their lips will ſend a meſſage to heauen, & deale with the Lord to releeue them, whoſe wants themſelues are not able to ſupply. And ſo they do not onely feed the ſoules but euen the bodies of very many, when their prayers and prayſes are accepted of God, and made effectuall, for the fruitfullnes of the earth: And to that purpoſe tendeth the prayer of the Prophet, Pſal. 67. 5.6. *Let the people praiſe thee, o God: let all the people praiſe thee. Then ſhall the earth bring foorth her increaſe, & god euen our God ſhall bleſſe vs.* To the ſame effect is the exhortation that is giuen by *Ioel* for the healing of the miſeries Ioel, 2.17, 19. of his time. *Let the Prieſts, the Miniſters of the Lord, weepe betweene the porch and the altar: and let them ſay, ſpare thy people, ô Lord, &c. Then will the Lord anſwere, and ſay vnto his people, beholde I will ſend you corne, and wine, and oyle, and you ſhal be ſatisfied therewith.* And by this meanes *Eliah* did feede all Iſraell, by procuring rayne, for want whereof they were like to periſh. All *Achabs* wealth, and the riches and power of the whole kingdome, were inſufficient for ſuch a work.

Vſe, 1 Reproofe, of them that neuer miniſtred any thing, but infection to their people for their ſoules. No child, no ſeruant, no not the wife of their owne boſome, had euer any help by them to ſaluation. Their houſes be nurſeries, & ſeminaries of ſwearing, and gaming, and drinking, & all kindes of ſinfulneſſe. An ignorant and vngodly family ſo allowed, and continued doth conuince the gouernour to be a ſinner, a foole, & a kinde of murtherer of himſelfe, as the other part of the verſe ſheweth, which ſhall bee paſſed ouer now, becauſe it hath been partly handled already, and muſt bee againe heereafter.

2 Secondly, Inſtruction to make choyſe of habitation, and ſocietie with iuſt men: for much commoditie is to bee had in their company, by the benefite of their fruitfull tongue.

The

The bleſſing of the Lord it doth make rich: and hee addeth no ſorrowes with it. Verſe 22.

The purpoſe and drift of theſe words is, to ſhew the preeminence that Gods people haue, aboue the men of the world: that where as the wicked haue nothing but their owne hands, and carnall meanes to truſt vnto for their eſtate; ſuch as bee godly, haue God to prouide for them, and his goodneſſe onely doth make rich, and they onely are enriched by him. But becauſe his enemies haue vſually more ſtore of goods then his children, and thereby it may ſeeme, that either men may bee rich without his bleſsing, or elſe that he is more prouident for ſinners, than for Saints; therefore he ſheweth the difference, That troubles and vexations are intermingled with the goods of the wicked, and his ſeruants are freed from them. Yet it is not ſo to be conceiued, as though no good men had any troubles with their riches, and that whoſoeuer doth find griefe, and perturbations in theſe earthly things, were depriued of the bleſſing of God, and teſtimonies of his fauour: but this is the meaning, that ſo farre as hee doth beſtow them, and they depend vpon him for them, ſo farre they eſcape from vexations; ſo that the cares and troubles growe meerely from their owne infirmities.

The bleſſing, &c. As euerlaſting life is the gift of God, ſo is a good and comfortable eſtate in this worlde. *Dauid* in his thankeſgiuing to God maketh a free confeſsion thereof: ſaying, *both riches, and honour come of thee, &c.* 1. Chron. 29. 12. Doct. A comfortable eſtate is a bleſſing of God.

Firſt, neither the commodiouſneſſe of any trade, nor skill, nor ſtrength, nor diligence can preuaile, vnleſſe hee giue ſucceſſe. And therefore the holy Ghoſt teacheth in the Pſalmes, that without him, *It is in vaine for men to riſe early, and to lie downe late, and to eate the bread of ſorrow.* Pſal. 127. 2. And therefore *Moſes* giueth that ſerious admonition, *Beware leſt thou ſay in thine heart, my power, and the ſtrength of mine owne hand hath prepared me this abundance. But remember the Lord thy God: for it is hee which giueth thee power to get ſubſtance.* Deut. 8. 17, 18. Reaſons.

2 Secondly, he alone worketh contentment, which is an high degree of richneſſe.

3 Thirdly, he giueth a chearefull heart with the portion, and cauſeth them to take their part of their poſſeſſions with comfort. *Eccle.2.24.*

4 Fourthly, hee preſerueth them from the feares of loſſes whiles they enioy their goods, and from immoderate ſorrow if their ſubſtance bee taken away: as that appeared in the example of *Iob*, who by his patience declared himſelfe to be as rich when all his goods were gone, as hee was at that time when he poſſeſſed them all.

Vſe 1. Inſtruction, to vſe the meanes that wee may be bleſſed, and partakers of his promiſes. And that is: firſt, by piety and religion. For ſo runneth the promiſe, *Bleſſed is the man that feareth the Lord, and delighteth greatly in his commandements. Riches and treaſures ſhalbe in his houſe.* Pſa.112.1,3. Secondly, by calling vpon the name of God, and exerciſe of prayer for ſuch things as are needfull for vs: For, the neglect of this duty, the Apoſtle ſheweth to be the cauſe of their want and needineſſe, Iam. 4.2. *Ye fight and warre, & get nothing, becauſe ye aske not.* Thirdly, by the good imployment and vſage of thoſe things which we enioy already; either to his own ſeruices, or reliefe of his poore diſtreſſed people: *If we honour the Lord with our riches, and with the firſt fruits of all our increaſe, our barnes ſhall bee filled with abundance, &c.* Chap. 3.9,10. And ſo *liberall perſons are promiſed to haue plenty*, Prou. 11.25. Fourthly, by mercie and liberalitie to them that are in neceſſitie. Prou. 11.24,25. Fiftly, by faithfulneſſe and diligence in our places and callings, as hath been ſhewed in the fourth verſe.

2 Conſolation to ſuch as ſerue him, that they ſhall ſurely bee ſtored with all ſufficiencie. Thoſe whom he will raiſe vp to wealth, ſhall certainely riſe, though neuer ſo many ſeeke to hold them downe: for who ſhall hold backe his hands from giuing his owne, vnto his owne. How marueilouſly were *Abraham* and *Iacob* enriched among ſtrangers, and infidels, not onely aliants from their religion, but vowed enemies to their nation? And where in his wiſedome hee ſeeth it not fit to fill

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their houſes with amplitude of ſubſtance, hee will make fewe things to yeelde many comforts, and ſmall things to bee of great force, and meane things to bee very precious and excellent. And in this ſenſe it is ſayd, that *A ſmall thing vnto the iuſt man, is better then great riches to the wicked, and mightie.* Pſal. 37. 16.

Terrour for the wicked, that they can neuer be rich: though they haue riches, yet they are not rich, but onely plagued with a multitude of torments and vexations. *Eccle.* 2. 26. 3

It is a paſtime to a foole to commit wickedneſſe: but wiſedome is the delight *of a man of vnderſtanding.* Verſe 23.

It is a paſtime to a foole to commit wickedneſſe, &c. That is, ſinfull men take great pleaſure in doing that which is euill, as if it were a ſport, or recreation to them: and it is as much ioy, and refreſhing to him that is godly wiſe, both to get wiſedome, and to performe all the good exerciſes thereof.

Sinne is the delight of ſinners; and grace, of good men. Of the one ſort wee haue many teſtimonies in this booke; but in the ſecond Chapter eſpecially, verſe 14. *They delight in doing euill,* and *reioyce in wicked frowardneſſe.* And in the fourth Chapter, verſe 17. it is ſayd, *that they eate the bread of wickedneſſe, and drinke the wine of violence: it is meate and drinke vnto them to doe miſchiefe.* Of the other ſort, the Prophet is an example and patterne, in the hundred and nineteenth Pſalme: where, in many places hee profeſſeth his ſingular comfort and delight, that he conceiueth in the heauenly word of God, as when hee ſayth: *How ſweete are thy promiſes vnto my mouth? yea more then honie vnto my mouth. And they are the ioy of mine heart.* Pſal. 119. 103, 111. Doct. Sinne is a paſtime to ſinners, and grace is the ioy of good men.

Firſt, this contrarietie ariſeth from the contrary cauſes of theſe contrary likings. All wicked men doe loue ſinne, and it is as deare vnto them as the members of their owne bodies. And all godly men doe loue righteouſneſſe, and rather deſire to be deliuered from life, then ſeparated from grace, and the ſeruices of God. Now it is a perpetuall rule which neuer fayleth, Reaſons.

leth, that whatſoeuer any man loueth moſt, that he will alwayes moſt delight in. Secondly, wicked men are fleſhly, and therefore liue after the fleſh, and ſauour of the things of the fleſh, and delight in the workes of the fleſh. And godly men are led by the ſpirit, and ſauour of the things of the ſpirit, and reioyce in the fruits of the ſpirit.

2 Secondly, it is ſeene in the contrary effects of both ſides. Firſt, wicked men runne violently to ſinne, and will not deſiſt from their diueliſh purpoſes, before they haue effected them: though godly men through naturall corruptions, and temptations, haue ſometimes a proneneſſe, and inclination to euill, yet they may be eaſily retracted by counſell, and admonition, as *Dauid* was from ſlaying of *Nabal*, but they conſtantly proceede to the performance of euery good duetie. Secondly, wicked men doe meditate in the night, and indeuour in the day to fulfil their ſinfull deſires. *They worke wickedneſſe vpon their beds, and when the morning is light, they practiſe it, becauſe their hand hath power.* Micah. 2. 1. Godly men doe meditate in the night, and indeuour in the day, to knowe and obey the holy will of the Lord. As *Iſayas* ſpeaketh in the perſon of all the faithful: *With my ſoule haue I deſired thee in the night, and with my ſpirit within me will I ſeeke thee in the morning.* Iſa. 26. 6. Thirdly, when wicked men haue accõpliſhed their ſinfull deſires, they ſurfet with gladnes: whẽ they are diſappointed, they are filled with bitter vexation. *For they cannot ſleepe, except they haue done euill: and their ſleepe departeth, except they cauſe ſome to fall. For they eate the bread of wickedneſſe, and drinke the wine of violence.* Prou. 4. 16, 17. When godly men haue committed ſinne, it bringeth anguiſh vpon their hearts, when they haue performed any Chriſtian ſeruice it is a comfortable refreſhing to their ſoules. Fourthly, the ſtome of ſinning is *ſo ſweete* to the wicked, *that they will not forſake it*, but take them for their enemies that ſhall diſſwade them from it: the yoke of ſinne is heauie to the godly, that they ſtriue to be disburthened of it, and the yoke of Ieſus ſo eaſie that they willingly yeeld themſelues to it, and account them their beſt friends that ſhall helpe them againſt the one and further them to the other.

Iob 20. 12.

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Confutation of the erronious opinion of thoſe, that allowing themſelues in the purſuit of all ſinfull pleaſures, and profits, euen ſeruing their luſts with delight, and working vncleanneſſe with greedineſſe, doe yet vndertake for the ſafetie of their owne ſoules, and challenge the name, and prerogatiue of righteous men. Vſe. 1

Conſolation, to them that are wearied with the rebellious motions of the fleſh, that are not able vtterly to ſubdue the remnants of ſinne, and their owne naturall diſpoſition, but that ſometimes their pride giueth them a wound; ſometimes their rage breaketh out ſuddainly, & ſtriketh them ſo, that the prints of the ſtrokes are ſeene, and the ſcarres which remaine after them; ſometimes couetouſneſſe preſſeth ſo hard vpon them, that it maketh them to giue ground, yea, it taketh, and impriſoneth them: yet if they hate theſe corruptions the more becauſe they haue been hurt by them, if they labour for libertie, and groane for deliuerance out of their captiuitie, they are ſtill reputed wiſe, and the faithfull ſouldiers, and ſeruants of Chriſt. 2

That which the wicked feareth, ſhall come vpon him: but God will graunt the deſire of the righteous. Verſe 24.

The condemnation in the world to come, which vngodly men through the guiltineſſe of their conſciences are often ſummoned vnto, when God ſhall draw their ſoule out of their body, they ſhall certainly fall into. And thoſe iudgements, and miſeries of this life, which they moſt hate, though they hope to eſcape them, they are in danger to bring vpon themſelues.

And that which is moſt deſirable, and will be moſt comfortable to Chriſtians, the Lord which knoweth what is moſt acceptable to them, and profitable for them, will in due ſeaſon beſtow vpon them.

That which the wicked feareth, &c. Whatſoeuer is moſt contrary to the affection, and liking of ſinfull perſons, that they may expect to bee plagued withall. This the Lord threatned to the rebellious and obſtinate Iewes by the Prophet *Ezekiel*, *I will take from them their power, the ioy of their honour, the pleaſure* Doct. 1 That which men moſt feare ſhall ſurely befall them.

ſure of their eyes, and the deſire of their heart, their ſonnes and their daughters. Ezek. 24. 25. The things which they are altogether vnwilling to depart with, thoſe would he ſtrip them of: and conſequently, that which they would be very loath to beare, ſhould heauily be layd vpon them.

Reaſons. 1 Firſt, ordinarily they feare that which is the moſt proportionable, and proper puniſhment of their offences. As proud men haue nothing in ſo great deteſtation, as reproche, & contempt: and nothing is ſo much due vnto them as to be contemned.

2 Secondly, their feare and dread of falling into thoſe euils, doth cauſe them to ſeeke the preuention of them by euill meanes, and thereby they take the way to inforce the ſpeedie execution of them: As, they that would flie farre from neceſſitie and want, by haſty getting of riches, and ſubſtance, doe very often prouoke pouertie to come ſwiftly with violence vpon them. For this is the way that hath the promiſe, Prou. 28. 13. *He that hideth his ſinnes ſhall not proſper: but he that confeſſeth, and forſaketh them, ſhall haue mercie.*

3 Thirdly, the Lord doth make choiſe of, and ſingleth out ſuch maner of iudgements as ſhall moſt ſting them, and come neereſt to their hearts, and thoſe are they which are moſt terrible to them. What could haue been ſo grieuous to *Haman*, as firſt to be made *Mordecaies* page, and then afterwards to be hanged vpon the gallowes; then which nothing could bee inuented more horrible to him, and therefore he had prouided it for *Mordecai* whom he moſt mortally hated?

Ioel. 3. Iſa. 3. 16, 17. &c.

Vſe. Inſtruction, firſt to fence our ſelues againſt the imitation of the wicked, and deſire of their ſtate, by conſidering how wretched, and miſerable their condition is. Euen preſently they are arreſted, and after a ſort apprehended with feares: hell and deſtruction doe ſometimes ſhewe themſelues vnto their ſoules; and in time to come, vnleſſe they repent, they ſhall haue full poſſeſſion of them. Secondly, to free our ſelues from all our feares, by flying to the Lord for ſuccour, againſt the miſchiefes which we would not fall into, and for repentance and humiliation againſt the ſinnes that would draw them vpon our heads.

But God will graunt &c. The beſt way to haue our willes ſatisfied, is to be godly. For to ſuch there is a promiſe made, that *God will fulfill the deſires of them that feare him.* Wherein yet theſe rules are to bee obſerued: Firſt, that our will bee agreeable to Gods will, the deſire muſt bee holy, and ſeaſoned with the ſpirit; and not carnall, and corrupted by the fleſh. *Dauid* in a paſsion would needes know how long hee was to liue. And *Iames* and *Iohn* would haue fire to come from heauen to deſtroy a whole towne, and another time they made ſute to bee the ſecond men of the whole earth. Theſe petitions were not graunted, becauſe they were not aduiſedly asked, nor ſafe for them to be obtained. Secondly, that ſometimes lawfull deſires are not performed in the ſame kinde, but exchanged for better, and that which doth more good is beſtowed inſtead of them. *Moſes* deſired to enter into the land of Canaan, hee was denied that, but he entred ſooner into the heauenly and bleſſed reſt of euerlaſting life. *Paul* would haue beene perfectly freed from all originall corruption, or at leaſt from the ſtirrings, and working of it, but it ſtood not with the wiſedome of God to yeelde that vnto him: but hee aſsiſted him with grace againſt it, which was much more for his owne glory, and the ſound comfort of *Pauls* conſcience. Thirdly, that wee tarie the Lords leaſure, and depend on his hand, to miniſter, in fitteſt time, all thoſe good things which our ſoules deſire, and ſo wee ſhall not faile to receiue them, when he ſeeth that they will be moſt expedient for vs.

Doct 2. Good mens deſires ſhall be graunted.

Pſal.145.19.

Firſt, he raiſeth vp the heart to ſeeke for them, hee enclineth the ſoule, ſo much to long after them, and therefore it was his purpoſe to beſtow them. For thereby the Prophet taketh footing for aſſurance of helpe to Gods diſtreſſed ſeruants, crying vnto him: *Lord, thou heareſt the deſire of the poore: thou preparest their heart: thou bendeſt thine eare to them.* Pſalm. 10.17.

Reaſons. 1

Secondly, he giueth the ſpirit of faith, & prayer which will haue no nay: they neuer ſuſtaine any repulſe; whatſoeuer they lay hold on, they make their owne. And therefore Saint *Iohn* ſayth, that *this is the aſſurance that wee haue in God, that if we aske*

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any thing according to his will, he heareth vs. And if we know that he heareth vs, what ſoeuer we aske, we know that we ſhall haue the petitions that we deſire of him. 1. Iohn 5. 14, 15.

3 Thirdly, he calleth vs to him by commandement to ſeeke all good things at his hand, & incourageth vs to the ſame by promiſes: and therefore his owne trueth is our ſecurity for them.

4 Fourthly, his all-ſufficiencie, and abſolute abilitie for performance, doth abundantly exceede all the deſires of all the faithfull, yea, of all creatures, though they were neuer ſo ample, and feruent. For he is able to doe abundantly aboue all that we aske or thinke, *Eph.* 3. 20.

Vſe, 1. Firſt, conſolation to righteous men, againſt the defects that are in their ſoules, and the neceſsities of ſtate, and body; they are beſt prouided for both: for ſo great is the credit which they haue in the Court of heauen, and their fauour with the King of heauen, that they aske, and haue; deſire, and preuaile: and if they be not forward enough that wayes, they ſhalbe called vpon to put in their petitions, & inlarge their deſires. *Aske*, ſaith our Sauiour, *and ye ſhall receiue, that your ioy may be full.* Ioh. 16. 24. *Open thy mouth wide*, ſayth the Lord, *and I will fill it.* Pſal. 81. 10.

2 Secondly, terror for their enemies, that by tyrannie and violence compell them to complaine of them. So farre as the Lord is ready to gratifie them by graunting all good things which they aske, ſo farre is he alſo prouoked to puniſh their aduerſaries and oppreſſors that cauſe them to crie.

Verſe 25. *As the whirle winde paſſeth, ſo is the wicked no more: but the righteous is an euerlaſting foundation.*

The meaning of the words is, that vngodly men, howſoeuer they flouriſh for a time, yet doe ſuddainly come to ruine and deſtruction, as the whirle-wind ſwiftly bloweth ouer, and is leſſe conſtant, and permanent, than the ordinary winde is, though there bee no ſtabilitie in any. But when it is ſayd, *they are no more*, hee doth not intimate any mortality of their ſoules, as though they ſhould be wholly diſſolued as brute beaſts: for

their ſoules are euerlaſting as well as Gods peoples, and their bodies ſhall be raiſed vp againe at the day of the Lord aſwell as the Saints: but it is their hope and happineſſe, and not their being that periſheth, they ſhall neuer recouer any good eſtate any more. Now againſt theſe are ſet the righteous, whoſe ſoule, and body, & bleſſedneſſe haue a ſetled ſafetie as a foundation that can neuer be remoued. So that this is the oppoſition: the wicked are as a whirle-winde, and ſo are no more: but the righteous are like a firme foundation, and ſo perpetually remaine.

Though the ſtate of the vngodly be more ruffling, then the ſeruants of God, yet the ſtate of Gods ſeruants is more certaine and ſtable then the vngodly ones. The whirlewinde mounteth aloft, and toſſeth vp hay, and ſtraw, and ſtubble, & filleth mens eyes with duſt, and commeth violently vpon them with a bluſtering blaſt, but immediately it is gone, & paſſed far away: the foundation lyeth lowe in the ground, and is neither ſeene, nor heard, yet there it continueth immoueable for many generations. The vnconſtant, and tickle eſtate of wicked men is fitly expreſſed by liuely cõpariſons in the prophecie of *Hoſea. They ſhall be as the morning cloud, and as the morning dew that paſſeth away; as the chaffe that is driuen with a whirle winde out of the floore, and as the ſmoake that goeth out of the chimney.* The contrary firmitude, and ſtabilitie of the godly is by our Sauiour himſelfe likened to an houſe that is built on a rocke: *and the raine fell, and the flouds came, and the windes blew, & beat that houſe, and it fell not: for it was grounded on a rocke.*

Doct. Vngodly men haue faire ſhowes, but good men haue a firme foundation.

Hoſ. 13. 3.

Mat. 7. 25.

Reaſon 1.

Firſt, the one ſort haue beene as vnconſtant in their waies, and as eaſily blowen from ſin to ſinne, as the chaffe, and duſt, and withered leaues haue beene carried vp and downe with the winde: and if they haue entred into any good courſe, there hath beene no more ſtedfaſtneſſe in them, then is in the morning cloud, and morning dewe. *Iſa.* 64. 6. *Hoſ.* 6. 4. The other haue rooted and ſettled aſwell in faith, as in all faithfull behauiour: and for theſe cauſes the one ſide flitteth away, & is gone to miſery, and the other remaine happy and bleſſed for euer.

2 Secondly, the one sort haue God, and his Angells to pursue, and push them away: the other haue God, and his Angels to vphold, and confirme them, that they be not moued from the fruition of his fauour.

Vse, 1 Terrour, for sinfull men, whose short and momentanie prosperitie shall so speedily and sodainly be turned into miserie.

2 Instruction, first, not to affect the pleasures of sin, wherein may be a continuall expectation of suddaine destruction. Secondly, not to repose affiance in any wicked person. For though there were some constancie in their hearts, or mouths (which seldome or neuer falleth out) yet there is none in their life and estate. Psal. 146. 3.4. *Put not your trust in man, nor in the sonne of man: for there is no help in him, his breath departeth, & he returneth to his earth: then his thoughts perish.*

3 Consolation to such as are molested with the boysterous tempests of wicked men: though they roare lowd, they shall not rage long, the Lord will put a speedy end to their crueltie: which was an argument that the Prophet vsed to confirme the hearts of such as were oppressed with violence, and vexations in his time; *The meeke in the Lord shall receiue ioy againe, and the poore men shall reioyce in the holy one of Israell. For, the cruell man shall cease, and the scornefull shalbe consumed: and all that watched to iniquitie shall be cut off.* Isa. 29. 19. 20.

Verse. 25. *As vineger is to the teeth, and smoake to the eyes, so is the slothfull to them that send him.*

As vineger &c. That is, too much vineger, or other thing that be sharp, and soure, doe set the teeth on edge, and smoak doth bring both smart, and hurt to the eies: so doth the slothfull person, or he that is giuen to any other lewd behauiour worke vexation of heart to them that send him, or commit matter of moment vnto him.

Doct. We must bee carefull whom we imploy in our affaires.

He that imployeth, in any seruice, vnworthy and careless persons, shall bring sorrow and molestation vpon himselfe.

There is another prouerb, which tendeth to the same purpose; though the similitude be different; as though he should cut of his messengers feet: so hee drinketh violence or hurt

that ſendeth a meſſage by a foole. *Prou.* 26. 6. He doth as much iniurie to himſelfe, as if he ſhould maime his meſſenger of his feete, or make him lame of his legs: for as the one in that caſe ſhould not be able to diſpatch his iourney, ſo neither can the other well performe the things that are committed to his care and wiſedome. It is a ſpeech that is ordinarie in vſe, that hee muſt neuer looke to ſpeede well, that ſendeth a foole on his errand.

Reaſons. 1

Firſt, there is perill of falſehood, and treachery, or of much remiſſeneſſe and negligence, or want of diſcretion, and ſkilfulneſſe: by all which there groweth hurt, or loſſe, or trouble to him that put him in truſt with his affaires, as *Mephiboſheth*, and *Benhadad* found by the ſeruices of *Ziba* and *Hazael*.

2

The curſe of God doth vſually accompany the actions & waies of curſed ſinners: and therefore they that aduenture to entertaine them, haue many times a part of the puniſhment with them.

3

Thirdly, all the faults, and abſurdities in word, or worke, of fooliſh and ſinfull ſeruants, are imputed to the reproche of their maſters that imploy them, and ſo the ſorrow is cauſed by ſhame and infamie.

4

Fourthly, the contrary will cleare the truth of this point. For if good ſeruants, and faithfull meſſengers, be for the comfort, and credit, the ſafetie & profit of ſuch as doe vſe them; then they that are altogether of an other manner of affection, and diſpoſition, cannot but worke an other manner of effects and conſequents.

Vſe 1.

Admonition, to bee very heedfull to auoide that noiſome ſinne of ſlothfulneſſe, which bringeth ſo many miſchiefs with it, both to our ſelues, for ſoule, and body, and ſtate, and name: and to others alſo, and thoſe eſpecially whom in ſpeciall manner we owe duetie vnto. Secondly, to make a wiſe choiſe prouidently of ſuch as wee haue occaſion to vſe in any buſineſſe, that their induſtry and diligence, their prudencie and diſcretion, their faithfulneſſe and ſound dealing, may bee a refreſhing & not a torment to vs. And of the benefit that commeth by ſuch, it is ſpoken in the fiue & twentieth Chap. *Verſe.* 13. *As the*

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coolenesse of snowe water (for that is the meaning *) in the time of harueſt, ſo is a faithfull meſſenger to them that ſend him; for hee refreſheth the ſoule of his maiſters.* If wee haue obtained ſuch as bee not as ſmoake to offend our eyes, but our eyes may behold them, and their good behauiour with delight, let vs not bee vineger to their teeth, or ſmoake to their eyes: let not our ſoureneſſe and diſcontentment, our niggardlineſſe and ouermuch ſparing, be any meanes of their diſcouragement. Deale kindely with them, and bee liberall to them, that thou maiſt not onely retaine them ſtill to be thy ſeruants, but giue all good furtherance to the continuance of their vprightneſſe.

Verſe. 27. *The feare of the Lord increaſeth the daies: but the yeares of the wicked are cut ſhort.*

The feare of the Lord. &c. That is, true pietie, and religion, with the exerciſe alſo of iuſtice, and righteouſneſſe, *increaſeth the daies*; That is, as a meanes it preſerueth thoſe that are indued with it, from an vntimely death: *but the yeares of the wicked ſhall bee cut off.* Their vngodly and ſinfull courſe of life is ſometimes an inſtrument to bring them ſpeedily to their end as by ſurfets, and euill diſeaſes, or falling into the hands of the magiſtrate, or by quarreling, and ſuch like. Sometimes it prouoketh the Lord to ſtay them in the middeſt of their race, and not to ſuffer them to come to that age which by their ſtrength and conſtitution of body they might haue attained vnto. And
Pſal. 55. 23 in this ſenſe the Prophet ſaith in the Pſalmes, *that the wicked ſhall not liue out halfe their dayes.* This doctrine of this verſe hath beene handled already in the eleuenth verſe of the former Chapter.

Verſe. 28. *The patient abiding of the righteous, ſhall be gladnes: but the hope of the wicked ſhall periſh.*

After that the children of God haue once imbraced his promiſes, afflictions and temptations do vſually enſue thereupon, that it would ſeeme to ſenſe and fleſhly reaſon, that miſeries and troubles were the onely rewards of pietie, and obedience, and nothing elſe performed to thē that truſt in his word. No

thes

therefore he ſheweth that a better ſtate and condicion remaieth for them: that their ſorrow ſhalbe turned into ioy, & their mourning into gladnes, when the Lord ſhall deliuer them frō troubles, and fulfill all his promiſes. Which is illuſtrated and further amplified by the contrary caſe of the wicked: which howſoeuer now they ſeeme to haue the preheminence, & are moſt likely to preuaile hereafter, ſhall yet be depriued of their preſent proſperitie, and fruſtrated of all future expectation. This then is the oppoſition: The hope of the righteous ſhall preuaile, and bring th m gladneſſe: but the hope of the wicked ſhall periſh, and ſo worke them ſorrow.

The patient abiding, &c. They which depend on God in their afflictions, ſhall in due ſeaſon be deliuered from them. Vpon this ground an exhortation is rayſed in an other place of this booke. *Let thy heart be in the feare of the Lord continually. For ſurely there is an end, and thy hope ſhall not be cut off.* Prou. 23. 17. 18. Though troubles and ſorrows are, in appearance, perpetuall, and endleſſe, yet they are but temporarie, & come quickly to an end: though hope and posſibilitie of help ſeeme readie continually to vaniſh away, yet it neuer ceaſeth, nor is taken away.

Doct. They that in affliction wait on God, ſhal timely finde eaſe.

Firſt, there is nothing in all the world that is more infalliblie aſſured of certaine ſucceſſe, then the hope of chriſtians. It neuer miſſeth of that which it aymeth at, nor any time diſappointeth them that poſſeſſe it. *Rom.* 5. 5. For faith doth ſupport it, & the truth and fidelitie of God himſelfe is the foundation of it. Reaſons, 1.

Secondly, that which is long delayed, and much waited for is the more welcome, and acceptable, when it is performed: ſo ſayth the holy Ghoſt. *The hope that is deferred, is the fainting of the heart: but when deſire commeth, it is a tree of life.* The vertue of it cureth all the former faintings, & the delightfull taſte doth ſwallow vp all the ſorrows. If *Iſaac* had beene borne to *Abraham*, or *Iacob* to *Iſaac* the firſt yeere after they were maried, their ioy would haue beene but ordinarie, whereas the long barrenneſſe made their births exceeding comfortable to them, as the benefits were memorable to poſteritie. 2 Prou. 13, 12.

Thirdly, the delay doth draw out manie prayers to God, 3

and maketh way to attention at the ministerie of the word, it helpeth meditation, it leadeth to faithfull comforters, it furthereth good conferences, it procureth all good exercises, & al these good exercises procure a proportionable measure of comfort.

Fourthly, it giueth men experience of their faith, & patience & constancie, which all declare, & testifie the soundnesse and sinceritie of the heart, which is the root of sound & holy cõfort.

Fiftly, the longer it is before the Lord doth performe his promises, the larger his mercies are when he doth bestow his blessings: when he prolongeth his seeding, he prouideth a plentifull harueſt: when he doth not presently giue the reward, he taketh time to tell out much, that his gifts may be the greater.

Vse, 1. Incouragement to patience: in all distresses, let vs tarry the Lords leasure, & waite vpon him, and he hath by word & writing, by seale, & oath vndertaken to deliuer vs out of them. Our sauiour promiseth that in the greatest troubles, whē they should be most violently, & treacherously, & vnnaturally persecuted not onely of forraine aduersaries but of their domesticall familiars, of their friends, of their kinsmen, of their brethren, of the owne parents; yet *not one haire of their heads should perish.* The haires and heads might be cut off, and life might be taken away, but not lost: they should not bee vainely bestowed, without good effect in a holy cause. Onely he admonisheth vs *to possesse our soules in patience.* If we keepe all sound within, euerything shall be safe both within and without. And then we begin to lose our aduantage, when we leaue the possession of ourselues, and the power of our soules through distempers. Luke.21.18.19

2 Reproofe of them that make more haste than good speede, shake off their crosses, by corrupt courses. They depriue the Lord of that honor which they should yeeld to him, in waiting for his help, and themselues of that comfort which hee would haue yeelded to them together with his helpe. Their ioy will wither as corne that is cut downe before it be ripe, and becomes abortiue as a still-borne childe, whereof the mother miscarries.

But the hope, &c. Vngodly men beguile themselues with deceitfull expectation of happines. For the same point is shortly after repeated againe in the next chapter, ver. 7. *When a*

Doct. 2. Ill men seeking to be hap-

ed man dyeth, his hope perisheth. When good men enter vpon possession of their happy estate, the terme of sinners is out, & their lease determined, and growen out of date, py deceiue themselues.

First, the Lord knoweth their purposes, desires, and expectations, and will duely defeat them of the same *Psal.1.6.* Reasons.1

Secondly, their hope ariseth not frō faith, nor is groūded on the promises of the word, but on sēse, & sight of present prosperity. 2

Thirdly, they hope for things which are altogether impossible to come to passe As first, to see the euersion & ouerthrow of Gods people. As *Micah* bringeth them in, both vaunting of their expectation, and fayling of their purpose. *Many nations, saith hee to the church, are gathered against thee, saying, now shall Ziō be condemned, and our eye shall looke vpon Zion. But they know not the thoughts of the Lord: they vnderstand not his counsell; for hee shall gather them as the sheaues in the barne..* Micah.4.11.12. They hoped that the Saints should haue beene crushed, and destroyed because of their preciseneſse, and pouertie; but God had appointed themselues to be plagued, and threshed, because of their malice and wickedneſse. Secondly, that God should faile of his iustice & truth in executing his threatnings denounced against them. For so the wicked illude themselues. Deut. 29.19. *I shall haue peace, though I walke after the stubbornesse of of mine owne heart: whome the Lord therefore saith expressly, he will not be mercifull vnto; but his wrath & ielousy, shall smoke against thē* Thirdly, to take their fill of sinfull pleasures here, and to enioy also felicitie & happineſse in the life to come. Which is no more posible for any to obtaine, then was for the voluptuous rich man. *Luk.*16.21. 3

Confutation and terrours for them that liue ignorantly, and impiously, & yet trust to die blessedly, and obtaine euerlasting life: They haue no other euidence for safetie from damnation, but their opinion that they haue a strong faith, and whatsoeuer the preachers say, they regard it not; they trust that God, will be more mercifull then so, they hope to be saued as well as the best of them all. For so their comparisons run: ordinary Christians are too base for them to compare with, they must equalize themselues with the chiefe and principall. Vse.

Verse,29. *The way of the Lord is strength to the vpright man: but feare shall bee to the workers of iniquitie.*

By the way of the Lord, is meant the whole administration, both of his word, whereby he maketh his will knowne, and of his spirit whereby he giueth grace, & of his prouidence, whereby he protecteth his seruants, and performeth all good things vnto them. By euerie one of these meanes, doeth he establish & confirme both the hearts & states of such as be faithfull. But as for the wicked, howsoeuer he suffer them for a time to proceed in their vngodly waies without any great crosses, yet at last he executeth such iudgements vpon them, as the verie sight thereof causeth them to quake and tremble. Thus standeth the opposition; The way of the Lord is strength to the vpright, for preseruation, and therefore it worketh boldnesse: but it weakneth the wicked for destruction, & therefore it bringeth feare.

Doct.1. *The way of the Lord, &c.* They that are most godly, are in best safetie. The point hath bene handled in the first verse of the former chapter, concerning wisedomes seauen pillers.

Doct.2 They that are most forward to sin are most terrified at the sight of the punishment, *But feare, &c.* They that be most bold & ventrous to sinne, shall be most frighted with the punishments of it. In the.14.*Psal.* the Prophet describing the conceits, conuersation, & cõdition of irreligious miscreants, doth bring them in at the first, saying that *there is no God: and therefore they corrupt and doe abhominable workes*: but afterwards declaring the euent, hee sheweth that *there they are taken with feare*, and as the words are, *they feared with feare*, intimating the greatnesse of their dread and terrour. *Psal.*14.5. An example whereof we haue set downe before, namely, the foole-hardinesse, and cowardlinesse that was found in *Belshazzer. Dan.*5.

Reasons.1 Firſt, the great guiltinesse that is in their consciences doth dismay their harts, and daunt their courages.

2 Secondly, the Lord doth shew himselfe terrible in his iudgements, and they finde and feele that they are not able to stand before him. And this their state doth the Prophet *Isaias* describe, *Chap* 33.14. *The sinners in Zion are affraid, feare is come vpon the hypocrites: who among vs shall dwell with the deuouring fire? who among vs shall dwell with the euerlasting burning?*

This

Thirdly, their fooliſh flattery, whereby they haue illuded themſelues, hath brought this miſery vpon them. For they preſumed of peace & ſafety, and ſo their deſtructiō commeth ſuddainly without reſiſtance. 1. Theſ. 5. 3. And ſo it is ſayd in another place: *They ſhall be taken with feare, where no feare was*; that is, where was no ſuſpicion of feare, or likelihood of danger. Pſal. 53. 5. 3

Inſtruction, to preuent ſinne by fearing the iudgements that will enſue vpon it: as *Iob* did, euermore making this concluſion with his owne ſoule, that *deſtruction is certaine to the wicked, and ſtrange puniſhments to the workers of iniquity.* Iob 31. 3. Secondly, to preuent the puniſhments, after that we haue ſinned, by a holy voluntary feare and humiliation. 2. Cor. 7. 11. Thirdly, to confirme our ſelues in both theſe, by fearing and trembling at the word of the Lord. The practiſe whereof the Prophet *Habakkuk* profeſſeth in himſelfe, *When I heard, my belly trembled: my lippes ſhooke at the voice: rottenneſſe entred into my bones, and I trembled in my ſelfe, that I might reſt in the day of trouble: for when he commeth vp vnto the people, he ſhall deſtroy them.* Hab 3. 16. Vſe.

The righteous ſhall neuer be remoued: but the wicked ſhall not dwel in the earth. Verſe 30.

The righteous ſhall neuer be remooued. They ſhall neuer be remooued from Gods fauour: they ſhall neuer be remoued from the conſtant graces of the ſpirit in their ſoules: or hurtfully, in the way of a curſe, frō an outward good eſtate, nor vnſeaſonably be cut off from the earth. Now becauſe ſome of theſe iudgements doe ſeeme ſometimes to fall vpon ſome righteous perſons, who for a ſeaſon be eclipſed of grace, and ſeparated from the fruition and comfortable ſight of Gods kindneſſe, and fauour towards them; & their eſtate in appearance is wholly ruinated and ouerthrowen, therefore the word doth well beare it, agreeably to the meaning of the holy Ghoſt, to ſay, that *the righteous ſhall not be remoued for euer.* Though they ſeeme to bee caſt downe for a time, yet they ſhall be reſtored againe afterwards. The contrary is here affirmed concerning the caſe of the wicked, who ſhall certainly fall vnleſſe they repent: they

shall not continue in that estate wherein they are most grou
ded, and haue greatest establishment: they are so farre from
ioying eternall life in heauen, as that the vengeance of G
will not permit them long to keepe their owne breath, or
hold the outward possessions of the earth. The oppositi
therefore in effect is this: *The righteous shall neuer bee remoou*
but haue an habitation for euer in heauen: but the wicked sh
be remoued, and not suffered so much as to dwell in the ear
the sense is the same with verse 25.

Verse 31. *The mouth of the righteous will be fruitfull in wisedome: but*
tongue of the vnrighteous shall be cut out.

This verse agreeth altogether in substance of matter w
the eleuenth: onely the comparison is altered: for there
tongue of a good man for the constant store of holy speech
was resembled to a plentifull fountaine, and here to a fruit
tree, or fertile field: & there the wicked for lewd speeches
threatned to haue his mouth stopped, and here to haue
tongue cut out: that is, the iudgements of God vpon him for
vngracious and cursed speakings shall strike him as mute
dumbe, as if the tongue were cut out of his head.

Verse 32. *The lips of the righteous know what is acceptable: but the mou*
the wicked speaketh froward things.

The meaning of these words is, that a righteous man kn
eth & regardeth what is best pleasing to God for him to sp
and what is most gratefull to good men to heare, & what
deserue acceptation at any mans hand for faithfulnes & tr
and therefore he wil vse his lips to vtter it: but the wicked
ther knoweth nor regardeth these things, and therefore he
miteth out onely peruerse speaches, such as tend to rebe
against God, the damnifying of men, and the annoyanc
hurt of his owne selfe.

Doct. Hee speakes wisely whose words make most for his aduantage.

The lips. It is a point of godly wisedome for a man so sp
as his words may be accepted for his best aduantage. Th
peareth by manifold examples of holy men in the Scrip
of God. When the Ephraimites were imbittered against

on, and chide with him ſharply, how eaſily did he ſtill them, abating their ſpirits with a mild and modeſt anſwere? Iudg. 8. 2. When *Dauid* was in a great rage, comming with a purpoſe to deſtroy *Nabal* & his whole family: how readily was *Abigails* mind inſtructed with vnderſtanding, and her lips prouided of prudent ſpeaches, whereby ſhee preſently pacified his diſpleaſure? 1. *Sam.* 25. 23, 24 This skil alſo had *Dauid* himſelfe to win the hearts of his people, & to hold them faſt vnto him by the wiſdom of his words: yea by the force and efficacie thereof he made the heart of bloody *Saul* his cruell and implacable enemie for a time to relent. What ſhall we ſay of *Paul*, who knew what words would draw his mortall foes to turne after a ſort to be his friends, his perſecuters to preſerue him, the Prieſts and Phariſes to ſtand for the defence of the Apoſtle of Chriſt?

Firſt, the word and ſpirit of God doth informe his ſeruants in this knowledge, and giue them diſcretion to applie themſelues to the ſtate of the perſons and ſeaſon. For that which the Prophet ſpeaketh of himſelfe, is in ſome degree verified of euery other godly perſon, according to his place and occaſions. *The Lord hath giuen me a tongue of the learned, that I ſhould knowe to miniſter a word in time to him that is weary.* Iſa. 50. 4. Reaſons. 1

Secondly, the vſe & exerciſe of gracious & religious ſpeaches doth bring a dexteritie to iudge what is moſt meete to be ſpoken, and to deliuer the ſame in the apteſt maner: and ſo (as trained ſouldiers) they are in a continuall readineſſe, vpon due occaſion, to deale with God and all ſorts of people. And therfore the Coloſſians are exhorted by the Apoſtle to the diligent and conſtant vſe of the ſame. *Let your ſpeach be gracious alwayes, and powdred with ſalt, that ye may knowe how to anſwere euery man.* Col. 4. 6. 2

Confutation of all popiſh prayers which are offred without any aſſurance of acceptance, & conſequently it conuinceth all popiſh perſons to be vnrighteous men, becauſe they know not what is acceptable: for ſo much they plainely declare, when they pronounce they know not what, in a ſtrange language: when they call vpon the dead which hear them not at all: when they entertaine ſtrange aduocates to vſurpe Chriſt his office: Vſe 1.

when

when they aske things needleſſe, as the ſaluation of ſuch
actually and abſolutely ſaued: when they aske things w
are bootleſſe, as the deliuerance of ſuch as are irrecouer
damned. And their beſt apologie for theſe things is, that if
doe no good, they will doe no harme, whereby they make
feſsion that they are vncertaine whether their prayers bee
to pleaſe God, or otherwiſe be vaine and idle.

2 Reproofe, with terror for them whoſe mouthes ſpeake
ward things, which may know that their words are grat
to none but the diuell, and damnable men, who wittingly
willingly, and ſpitefully with greedy deſire, do belch out
bitter blaſphemies, and other curſed ſpeaches, as may o
the maieſty of God, & grieue the hearts of his children: w
they doe of purpoſe to profeſſe that they are neither ſer
to the one, nor members of the other, but vowed enem
both: but doe they prouoke the Lord to wrath, and not
ſelues to the confuſion of their own faces? doe they aſſau
glorious name of God, and ſtrike at him with their virulen
venomous tongues: and ſhall not he ſet vpon them, & de
their ſoules and bodies with his grieuous plagues and fea
iudgements? Euen this is a principal cauſe, together with w
dome, and other ſinnes of death, that caſteth ſo many in
magiſtrates hand, and bringeth them to an ignominious
for ſtealth, and robberies, for murthers, and moſt helliſ
abhominable treaſons.

Conſolation to them that order their lips aright, they ſ
3 not at an vncertaine marke: they may aſwell know how
ſhall ſpeede, as how they ſpeake, though their counſel
rebukes be not ſometimes well taken of men, yet at a
times they are pleaſing to the Lord, who will
alſo requite them with a glorious
and bleſſed reward.

FINIS.